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Thirteen Chapters On First Day Observance

BY

JOHN M. VANKIRK, L. L. B.

DES MOINES, IOWA,
CHRISTIAN INDEX,
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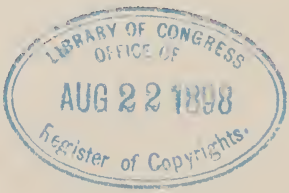

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Preface.

No man is to-day justified in inflicting a new book upon the world without good reason therefor. The author's excuse for this volume is, that it seeks to fill a place in an important field heretofore not wholly occupied. It is true there are many books upon the subject here treated. Most of them are, however, impotent so far as being any adequate defense of first-day observance is concerned. It has been our object to discuss somewhat thoroughly the grounds, and in the author's opinion, the *only* grounds, upon which first-day observance can be properly and successfully predicated.

This volume does not undertake a discussion of *all* the issues presented by Seventh-day Adventism. The "Sabbath" question we do not discuss at all, except so far as it was incidentally necessary in defending the claims of the first-day of the week. When the Sabbath was given, to whom it was given, the time of its abolition, and the proofs upon these points are not the subjects herein claimed to be covered. This volume is devoted solely to the proof of the proposition that the first-day of the week is the Lord's day of this Christian Dispensation—and if this be proven it follows as a matter of course that it should be observed as such by all Christians. If the first-day of the week is the Lord's day, then it follows that the Sabbath is not that day, and therefore in proving our proposition we disprove Sabbatarianism as completely as though we had examined and refuted each Sabbatarian argument in detail. This book is written from the standpoint of a debater. We have met in public debate some of the ablest debaters in the Sabbatarian ranks and are therefore very familiar with their modes of attacking first-day observance. We have aimed to meet all their quibbles that seem to require any refutation. While it has been our aim to provide a sort of a handbook for debaters and

busy pastors, we have at the same time sought to present the material gathered in popular style, in readable shape for all classes.

We do not claim that we have said all that can be said on the subject. It has been our endeavor however to present a sufficient amount of pertinent matter to abundantly sustain the proposition proposed. "Sabbath or Lord's Day," by Prof. D. R. Dungan, was the first book upon this subject ever read by the author. To this little book and the instructions received from Prof. Dungan in the class room many years ago the author confesses himself largely indebted. It was from Prof. Dungan that we first received our bearings upon this subject. "Seventh-day Adventism Renounced," by Canright, is also a most excellent book of our acquaintance. The Waggoner and Vogel Debate is another book over which every would-be disputant should burn mid-night oil. Hessey's "Sunday" is a scholarly production of value. "The Evolution of a Shadow," by Weston, presents a peculiarly able discussion of this subject also. On the Sabbatarian side we have read about all the tracts and pamphlets published by Seventh-day Adventists and in our study we have made constant use of their great book, "The History of the Sabbath," by J. N.

Andrews. No attempt has been made to conform the sentiments of this book to those of any creed or church. We have written in a wholly independent spirit. The views expressed are those of the author. We do not pretend to represent anyone else. Neither the church with which we affiliate nor any member thereof is bound or concluded by our conclusions. By our own election we have written, and upon our shoulders alone rests the responsibility of the views presented. It is usual for the author of a book to gravely inform his readers that the book was written under great difficulties. And upon this point we can "toe the mark" with ease. During the time of the writing of the major part of this book, the author was preaching regularly every Sunday besides attending to his law business during the week. We have given a large number of quotations. It is no doubt true that the substance of these might have been stated more briefly in our own language. But this would not have answered so well for the use of debaters and pastors. This book is necessarily controversial in its nature and the mere statement of a fact by the author can be expected to receive but little respect at the hands of Sabbatarians. But where each point is fortified by numerous extracts from

recognized authorities, that presents a case not so easily disposed of. It is our hope that this presentation of this much discussed subject may prove useful to those upon whom it rests to defend "the faith" and to preserve the faithful pure in the midst of diverting heresies. THE AUTHOR.

Introduction.

A WORD CONCERNING THE AUTHOR.

I desire to say a word of approval of the author of this book. He has made a thorough study of the different teachings of Adventists from his boyhood. I know him well and know that whatever he does he does well. A son of one of our ministers, born in Linn County, Iowa, German by descent, he is of the right stock for thorough and patient investigation.

He was first a student of Drake University in the Bible department, and after several years in successful pastorates at Spencer,

Ruthven, Red Oak, Oakland, and other Iowa points, he gave a year to news paper work, after which he returned to Drake University and took the law course and has been admitted to the bar; but with not the least thought of ever leaving the ministry of the word. But like Paul that he may boldly speak the word without feeling his dependence upon his hearers for his daily bread.

During Bro. Vankirk's years of labor, both as a minister and an editor, he held many successful discussions with different representatives of Adventism, and whether it was the Sabbath, soul-sleeping, or destiny of the wicked, he never failed to sustain his position.

Three of his public debates I had the privilege of attending. These were at Spencer, Red Oak, and Stennett—Iowa points.

Within a short time after the Stennett debate, Bro. H. U. Dale organized an excellent Church there and the only Adventist family I now recall united with the Christian church. I can not personally speak of the debates at Ames, Kalona, and Old Avon, Iowa, nor the one at Worthington, Minn; but from testimonies received from those who have had the opportunity for personal investigation, each of

these has proved helpful to the cause of our Master in the communities in which they were held. This will certainly prove a useful work for our ministers who have not the time for extended research into these questions, as well as a very helpful book of reference for elders and others of the laity who are often annoyed by these representatives of legalism and traditionalism. It is to be hoped that in the near future the author of this book may turn his attention to preparing a handy book of reference on modern prophets in the church, and soul sleeping. I trust that this effort may prove another step toward a higher appreciation of the ministry of our Lord as well as a more practical and ethical use of His holy day.

GRANVILLE SNELL.

Trenton, Mo.

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ERRATA — Page 23 eleventh line from bottom of the page "ultimately" should read "intimately." P. 46 seventh line from bottom, also p. 130 seventh line from top spell "Liddell." P. 47 ninth line "considerate" should read "considerable." P. 50 seventh line "*kuriakos*" should read "*kuriake.*" P. 53 ninth line change "Justice" to "Justine." P. 64 second line from bottom should read "accustomed to observe certain days." P 65 tenth line from bottom "represent" change to "misrepresent." P. 71 nineteenth line change "strengthened" to "strengthener," and in next line "observed" to "observer." P. 76 seventeenth line "Antonius" change to "Antoninus." P. 84 seventeenth line change "writers" to "critics." P. 89 fourth line "could have" should read "could or would have." P. 96 eighth line change "Aloan" to "Alvan." P. 124 eighth line "Noye's" change to "Noyes'." P. 130 seventh line change "Hart" to "Hort." P. 133 eighth line and p. 134 third line from bottom omit "r" in "Peshito." P. 136 sixth line "Antycbus" should be "Entychus." P. 146 eighth line change "popular" to "particular." P. 158 first line change "east" to "west."

Explanations.

1. All scripture quotations, unless otherwise stated, are from the Revised Version.

2. A. V.—The Authorized Version of 1611, popularly known as the King James translation.

3 R. V.—The Revised Version

4. Unless otherwise indicated all quotations from Lexicons, Histories, Encyclopedias. etc., are to be understood to have been copied directly from the books quoted.

5. Quotations from the "Fathers" are from recognized and standard translations.

6. Quotations from Andrew's History of the Sabbath are from the third edition, revised, Battle Creek, Mich., 1887.

7. The term "Sabbath" when used by the author always refers to the seventh-day of the week, and never to the first-day. Some of the authors herein quoted use the term Sabbath to indicate the first-day of the week. Such cases will be readily apparent to the discerning reader.

8. N. T.—New Testament.

9. O. T.—Old Testament.

10. By the term "Sabbatarian" is meant observers of the seventh-day of the week.

11. Owing to a habit acquired while occupying the ecitorial tripod the author finds himself using "we" and "our" by which to designate himself.

Preliminary Observations.

The first day of the week is commonly called the "Sabbath." This is a mistake. The Sabbath of the Bible was the day just preceeding the first day of the week. Matt. 28:1. says:--"Now late on the Sabbath day, as it began to dawn toward the first day of the week," etc. The first day of the week is never called the "Sabbath" anywhere in the entire scriptures. The foregoing quotation shows that the "Sabbath" was Saturday and not Sunday. We should call scriptural things by the correct scriptural names, and not apply a Bible name for one institution or day to an altogether different institution or day. To do so is inevitably productive of confusion.

When we call the first day of the week the "Sabbath" we do by that very act teach

our hearers that we ought to observe the "Sabbath" day. By constant use of the term in that way we impress upon the minds of old and young the thought that "Sabbath" of the decalogue is a binding obligation upon Christians. By and by the Sabbatarian comes along and it is but a moment's work to prove that Saturday and not Sunday, was the Sabbath. He then presents the matter thus:—"If you are going to observe the "Sabbath" you are keeping the wrong day—for Saturday and not Sunday is the "Sabbath." And upon the strength of this plea many are lead to go back to Judaism and try to keep the Sabbath of the law. Thus, by applying the term "Sabbath" to the first day of the week we are playing directly into the hands of the Sabbatarians.

Sunday keepers, and especially preachers by virtue of this unscriptural nomenclature are responsible for most of the success of Seventh-day Adventists. It is also error to talk about a "change of the Sabbath". There never was any change of the Sabbath from Saturday to Sunday. There is not, at any place in the Bible, any intimation of any such change.

The Sabbath belonged to Judaism. It was abolished (Col. 2:13-17). As an institu-

tion it died with the law of which it was a part, just as the Passover, the Pentecost, and the feast of Tabernacles perished with the old law. The Lord'sday belongs distinctively to Christianity, It is a new institution. It does not take the place of the Sabbath. It has nothing to do with the Sabbath. The old passover of the law was abolished. The Lord's Supper was instituted. But the Supper does not take the place of the Passover. They are two separate and distinct institutions belonging to two distinct dispensations. Likewise, the Sabbath and the Lord'sday belong to two essentially distinct systems. One does not take the place of the other.

With Judaism the Sabbath was aborgated and with Christanity the Lord'sday arose. The Sabbath was commemorative of God's rest from creation on the seventh-day and also of Israel's deliverance from the bondage of Egypt, while the Lord'sday is a memorial of the triumph of Jesus over the powers of death. The one arose under the reign of Moses. The other under the eys of the apostles. We cannot base first-day observance on the fourth precept of the decologue. If that commands anything, it is seventh-day observance. We must establish the authority of the first day whooly independant of the deca-

logue. The decalogue was a part of the Mosaic system and the Sabbath went down with the system of which it was a part. We shall enter into no discussion of the abolation of the old law of Moses in this book. Such is not our purpose. We are here simply making certain observations, elementry in their nature, which are necessary to a proper comprehension of this volume. The Cross of Christ seems to be set forth in the New Testament as the point where the old law was abolished (Col. 2:13-17. Before that, the Sabbath was of binding obligation.

We may not expect to find first-day observance actually established before the death of Christ. Somewhere this side the death and resurrection of Jesus and during the Apostolic age we may expect to find some account of the observance of the day—that is if said observance is to be supported by Apostolic sanction. Let Sunday observers set forth a proper distinction between Judaism and Christanity, quit talking about a "Change of the Sabbath," stop applying the term "Sabbath" to Sunday, and base Sunday observance, not upon the decalogue, but upon the practice of the church while under Apostolic supervision, and Seventh-day Adventists preachers will soon be starving. But to call

Sunday the "Sabbath," to base Sunday observance upon the fourth precept of the decalogue, to try to prove a "change of Sabbath" from Saturday to Sunday, is simply to surrender the ship without firing a shot.

The Seventh-day Adventist False Prophetess.

Seventh-day Adventists have a so-called prophetess in their camp. This fact is not as well known as it should be. In a Supplement to the *Worthington* (Minn.) *Advance*, on April 30, 1891, there appeared an article, concerning this modern claimant to inspiration, from the pen of the author of this book. Immediately following the article in the same paper there was printed a certificate, signed by the leading citizens of Worthington, showing that Mrs. White has revised and otherwise mutilated her divinely inspired revelations. We here reprint the article and also the certificate.

SUPPLEMENT TO WORTHINGTON ADVANCE.
Published April 30, 1891.

EDITOR ADVANCE:—It is a fact not generally known, that Seventh-day Adventists

have an alleged inspired prophetess in their church. Her name is Ellen G. White. Seventh-day Adventists are great sticklers for the Bible, they are governed wholly by the Bible, so they claim. But somehow they forget to tell the public that in addition to the Bible they publish ten bound volumes of the writings of Mrs. E. G. White as being revelations from God. It is wholly impossible for any one to be a consistent member of this church and not accept Ellen G. White as divinely inspired. A few quotations from works now lying before me, will give an idea of the place assigned Mrs. White in the church. In a tract headed "Canright vs. Canright," now being distributed by Seventh-day Adventists, I find the following: Page 13.

"From the very start of this message Sister White has been ultimately connected with it. Ever since 1845 she has had her visions frequently, and they have had an important bearing upon the work."

"Not a move of any importance has ever been in any department of the work but she has spoken in the testimonies supporting it."

Again on page 16:

"All the leading men among us, those of the very strongest minds and the best talents, and who have had every facility for more than a quarter of a century, to become thoroughly acquainted with Sister White

and her writings, have the strongest faith in her testimonies."

The above named tract contains matter from the pen of D. M. Canright, originally published in 1877 in the *Review* and *Herald*. Mr. Canright has since repudiated Seventh-day Adventism and has written extensively against it. They now publish his former writings as a reply to his present efforts against them; thereby approving the position taken in the tract just quoted.

Mrs. White says, "Testimony for the church," No. 33, page 208.

"If God has given me a message to bear to his people, those who would hinder me in the work and lessen the faith of the people in its truth, are not fighting against the instrument, but against God. It is not the instrument whom you slight and insult, but God, who has spoken to you in the warnings and reproofs. It is hardly possible for men to offer a greater insult to God than to depise and reject the instrumentalities that he has appointed to lead them."

There you have it, simon pure—those who fight the "testimonies" are fighting God. It is hardly possible to offer to God a greater insult than to reject Mrs. White's claim to inspiration.

The claims of Mrs. White and the peculiar doctrines of Seventh-day Adventists, stand or fall together. Mrs. White has been

prominent in the church ever since its organization. She has been and is now its inspired leader. I submit this proposition: the true living God would not permit an impostor to lead his people. This is evident—it needs no argument to support it. Has there ever been a time when an impostor has been the choosen and actual leader of God's people for a long period of years? Never. Is there any man —believer or infidel—that can believe that God would raise up a people to proclaim the *last* message to a lost world and then permit or allow that people to be led for forty-five years by a false prophetess? I contend that the whole system of Seventh-day Adventism stands or falls with the pretentions of Mrs. White. If she is a true prophetess, then they are the true people of God—and vice-versa.

The question of Mrs. White's inspiration is of tremendous importance to the world. Look at Seventh-day Adventists. They preach the immediate coming of Christ—that we are now in the last days—observance of the Jewish Sabbath—feet washing as a church ordinance—the sleep of the dead—and claim to be delivering the last word of warning to a world sunk in ruin. Shall we give heed to their peculiar doctrines? If they are true,

and we reject them, we are forever lost. There can be no better test than to examine the claims of their inspired leader. Is she a fraud? Then the whole thing as a system may be set down as being of like nature.

The proof that she is a false prophetess is found in the fact that under her own eye, some of her writings are suppressed. The statement made by thirty of the citizens of Worthington, accompanying this article, is incontrovertible evidence that she has and does deal deceitfully with her visions, and knowingly deceives the world. It may be asked, why are the above mentioned passages suppressed?

Undoubtedly because some of them contain doctrines not now believed, either by Mrs. White or the Seventh-day Adventist church. In the Sixth suppression pointed out in the statement accompanying this article, it will be seen that Mrs. White applies the number 666 (Rev. 13:18) to the "Image Beast." This neither Mrs. White nor the church now accept. They now apply the number 666 to the papacy. They explain the "Image Beast" to be the United States. Of course the suppressed passage is at variance with their present belief and so had to be suppressed. That the other suppressions

are also tinctured with doctrines now rejected by Mrs. White might also be shown.

Mrs. White says, "Testimony No. 33, page 205:"

"Let none entertain the thought I regret or take back any plain testimony I have borne to individuals or to the people."

This was published in the year 1889. But it comes with poor grace from one, who for forty years has suffered her own inspired testimony to be suppressed, as is abundantly shown in the statement.

In Testimony No. 31, page 63, Mrs. White says:

"In these letters I write in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."

Thus she claims the very highest inspiration.

In Testimony No. 22, page 189, she says:

"In ancient times God spoke to men by the mouths of prophets and apostles. In these days He speaks to them by the testimonies of His spirit."

Wonder if the prophets and apostles revised and suppressed their inspired writings so that we now have only a part of the original revelation? Perhaps it was left Mrs. White and Seventh-day Adventists to teach the world that peculiar art.

The suppressions involve not merely Mrs. White's pretensions, but also impeach the integrity of the foremost men of the body, for without them as accessories the suppressions could hardly have been made.

The powers of hell were never to prevail against the true church, but surely the powers of hell have prevailed against Seventh-day Adventism, for they are and always have been led by an impostor. Had we space we might easily show where her testimonies not only contradict the Bible, but also contradict themselves. In the foregoing I have only given a taste of the strong meat of Seventh-day Adventism. JOHN M. VANKIRK.

CERTIFICATE.

We, the undersigned, citizens of Worthington, Nobles county, Minesota, having examined a work entitled "A Word to the Little Flock," published by James White, in 1847, and also a book entitled "Early Writings of Mrs. White," published in 1882, certify:

1st. That we find on pages 14, 15, 16, 17 and 18 of a "A Word to the Little Flock," a "Vision" by Mrs. E. G. White, entitled "To the Remnant Scattered Abroad."

2nd. That we find on pages 9, 10, 11, 12 13, 14 and 15 of "Early Writings of Mrs

White," as published in 1882, an alleged republication of this same "Vision."

Having compared the 1882 republication of this "Vision" with the original as found in "A Word to the Little Flock;" we find the following omissions in the 1882 republication.

Immediately following the close of the sentence ending with a period in the 46th line (1882 republication) we find an omission of three lines, containing 39 words, found in the original; as follows:

"It was just as impossible for them to get on the path again and go to the city as all the wicked world which God had rejected. They fell all the way along the path one after another until."

At the close of the 144th line (middle of page 13) we find omitted 22 lines, containing 284 words, as follows:

"And as we were gazing at the glories of the place our eyes were attracted upwards to something that had the appearance of silver. I asked Jesus to let me see what was within there. In a moment we were winging our way upward, and entering in; here we saw good old father Abraham, Isaac, Jacob, Noah, Daniel and many like them. And I saw a vail with a heavy fringe of silver and gold, as a border on the bottom; it was very beautiful. I asked Jesus what was within the vail. He raised it with his own right arm, and bade me take heed. I saw there a glorious ark, overlaid with pure gold, and it had a glorious border, resembling Jesus' crowns; and on it were two bright angels—their wings

were spread over the ark as they sat on each end, with their faces turned towards each other and looking downward. In the ark, beneath where the angel's wings were spread, was a golden pot of Manna, of a yellowish cast; and I saw a rod, which Jesus said was Aaron's; I saw it bud, blossom and bear fruit, and I saw two long golden rods, on which hung silver wires, and on the wires most glorious grapes; one cluster was more than a man here could carry. And I saw Jesus step up and take of the manna. almonds, grapes and pomegranates. and bear them down to the city, and place them on the supper table. I stepped up to see how much was taken away, and there was just as much left; and we shouted Hallelujah—Amen. We all descended from this place down into the city, and"

At the close of the 204th line (bottom page 14), we find omitted nearly two lines, containing 23 words; as follows:

"Well, bless the Lord dear brethren and sisters, it is an extra meeting for those who have the seal of the living God."

Following the close of the sentence ending with a period in the 222nd line (page 15) we find ommitted one sentence, containing six words, as follows:

"We all reclined at the table."

Also, on pages 18, 19 and 20 of "A Word to the Little Flock," we find a "vision" by Mrs. E. G. White contained in a letter written to Joseph Bates, dated Topsham, Me., April 7, 1847.

On pages 25, 26 and 27 of "Early Writings of Mrs. White," published in 1882, we find an alleged republication of this "vision."

At the close of the 59th line (page 27) we find an omission of four lines, containing 47 words, as follows:

"And if one believed, and kept the Sabbath, and received the blessings attending it, and then gave it up and broke the holy commandment; they would shut the gates of the Holy City against themselves as sure as there was a God that rules in heaven above."

At the close of the 73rd line (page 27) we find a second omission of eight lines, containing 97 words, as follows:

"I saw all that 'would not receive the mark of the Beast and of his Image. in their foreheads or in their hands,' could not buy or sell. I saw that the number (666) of the Image Beast was made up; and that it was the beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's and not God's Sabbath. And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast and of his Image."

Upon pages 58, 59, 60, 61, 67, 68, 69 and 70 of "Testimonies for the Churches," Vol. 1, we find an alleged republication of the "Vision" entitled "To the Remnant, Scattered Abroad." Upon examination we find a suppression of the same passage as in "Early

Writings of Mrs. White," published in 1882. We further find that the "Vision" as originally published by James White in 1847 is here divided and published as two different "Visions," under the headings Chapter VII. "My First Vision," and Chapter IX "Vision of the New Earth," with nearly six pages of other matter between them, under the heading, Chapter VIII, "Call to Travel," (page 62).

ROBERT MCCUNE, Ed. Advance, and Acting Pastor Presbyterian Ch.

WM. BROWN, Pastor M. E. Ch.

S. ANDERSON, Pastor of the Swedish Lutheran Church.

FRANKLIN L. FISK, Pastor of the Congregational Church.

S. B. GOETZ, Pastor of the Evangelical Church.

GEO. O. MOORE, M. D. Cashier Bank of Worthington.

JOHN LEDENE, Merchant Tailor.

H. M. PALM, Furniture Dealer.

F. H. DAY, Jeweler.

C. T. SHATTUCK, Carriage Maker.

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GEO. J. DAY, Real Estate and Loans.

W. H. BUCHAN, Engineer.

W. S. WEBB, M. D.

E. F. BUCHAN, Photographer.

W. W. LOVELESS, Proprietor of Lake View House.

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PETER THOMPSON, Pres' Nobles county Bank.

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DANIEL ROHRER, Attorney.

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C. W. SMITH, Druggist.

C. P. SHEPHERD, Merchant.

RAY HUMISTON, Druggist.

E. E. WARREN.

J. S. MCMANUS, Merchant.

F. G. MARTIN, Ed. Globe.

I hereby certify that I am well acquainted with the persons signing the above instrument; that they are citizens of Worthington, and that the signatures are genuine.

[SEAL] MILTON P. MANN,

Notary Public, Nobles county, Minn.

When Seventh-day Adventists go out to hold meetings they say nothing about Mrs. White. When confronted by the cold facts, they will, as long as there is any chance, deny

that she is recognized by the church as divinely inspired. When cornered by one who knows, they will admit that they do so regard her. Without stopping to count them we would place the number of her inspired volumes at between fifteen and twenty. And inasmuch as we have had rare opportunities to investigate this matter and are well prepared to expose this modern impostor and deceiver, it is our intention to publish a small book shortly, in which her relation to Seventh-day Adventism will be shown and her claims exposed. If the people get a taste of the strong meat of Seventh-day Adventism, before they are duped and blinded by prejudice, they are in but little danger of taking up with it. It should be remarked that not all Sabbatarians accept Mrs. White's inspiration. That faction known as "Seventh-day Adventists" with headquarters at Battle Creek, Mich., accept Mrs. White's claims. They are the ones most commonly met with.

Chapter I.

THE LORD'S DAY.

(*He kuriake hemera.*)

I was in the Spirit on the Lord's day.—John in Rev. 1:10

Sect. 1 The expression, "The Lord's day" is found only once in the New Testament scriptures. The place of its sole occurence is indicated above. Our English New Testament is translated from the Greek. It is not the intention to proceed in this investigation in a tongue unknown to most of our readers, and yet a study of the Greek original of the expression now under consideration is unavoidable. A glance at the beginning of this chapter will show a transliteration into English of the Greek words translated "The Lord's day." And right here our readers should understand also, that the Greek word

kuriake is not a noun, as the English translation might seem to suggest. It is an adjective, and some writers have suggested, not without reason, that it would be more accurate to translate this passage "the Lordian day." Our first duty will be to ascertain the meaning of this Greek adjective. (*Kuriake* and *kuriakos* are merely the same word terminating differently.)

Sect. 2. *Kuriakos* is thus defined by the lexicographers:—

Liddell & Scott.

"*Kuriakos*, of, belonging to, concerning a lord or master; esp. belonging to the Lord (Christ): hence *he kvriake hemera*, the Lord's day, *dies dominica*, N. T.; *to kuriakou*, the Lord's house, Eccl., whence our kyrke, church."

Sophocles. Greek Lexicon of the Roman and Byzantine Periods. From B. C. 146 to A. D. 1100.

"*Kuriakos*, the Lord's. Paul, 1 Cor. 11:20, *deipnon* * * *he kuriake hemera*, the Lord's day, Sunday. Apoc. 1:10."

Robinson. Greek and English Lexicon.

"*Kuriakos*, pertaining to the Lord i. e. the Messiah. 1 Cor. 11:20. *kuriakon deipnon*, the Lord's supper. Rev. 1:10. *kuriake hemera*, the Lord's day."

Westcott and Hort.

"*Kuriakos*, pertaining to the Lord Jesus Christ, the Lord's. 1 Cor. 11:20. Rev. 1:10. N. T.

Greenfield.

"*Kuriakos*, of or pertaining to the Lord, i. e., the Messiah, the Lord's. 1. Cor. 11:20: Rev. 1:10 (Wag goner and Vogel Debate, p. 110.)

Cremer. Biblico-Theological Lexicon of N. T. Greek.

"*Kuriakos*, belonging to a lord or ruler * * In the New Testament and ecclesiastical Greek as—belonging to Christ, to the Lord; having special reference to him, e g. 1 Cor. 11:20, *kuriakon deipnon* of the Holy Supper. Rev. 1:10, *kuriake hemera* seems to be analogous to this; in the early church it was universally understood to denote Sunday, the day kept in commemoration of Christ's resurrection."

Bagster's Analytical Greek Lexicon.

"*Kuriakos*—Pertaining to the Lord Jesus Christ; the Lord [1 Cor. 11:20; Rev. 1:10.]" (Canright's Seventh-day Adventism Renounced, p 191.)

A. Rauschenbauch, Professor in Rochester, N. Y., German Theological Seminary says:—

"The first day of the week. Called in Rev. 1:10, 'The Lord's day.' The Greek word in the latter passage is *kuriake* an adjective from *kurios*, and the words *kuriake hemera* in Rev. I:10, are rightly translated 'The Lord's day,' i. e., a day consecrated or belonging to the Lord. From this expression, at least from the second century, all Greek-speaking Christendom has called Sunday *kuriake*, i. e., the Lord's day." (Wellcome's The Lord's Day Vindicated, p. 44.)

If the unanimous testimony of these lexicographers does not establish the meaning of *kuriake*, then it is folly to attempt the defining of any word. Without exception they convey the idea that *kuriake* means *pertaining to Christ. Kuriake hemera* must therefore point to a day established or celebrated especially in honor of Christ. And it also seems that the word has reference to Jesus *as* the *Christ* or *Messiah*. Christ and Messiah are equivalent terms. The former being the English form of a Greek word meaning "the anointed one," and the latter the English form of a Hebrew term meaning exactly the same.

The day referred to, is, then, one established or celebrated in honor of Jesus as "the anointed one." When did Jesus become "the anointed one?" Certainly not until he was anointed. In Acts 10:38 we read of Jesus, "how that God anointed him with the Holy Ghost and with power." And was not Jesus anointed with the Holy Spirit at the time of his baptism? The record (Matt. 3:16) declares that "Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending as a dove,

and coming upon him." Where then shall we look for the origin and observance of the Lord's day? At creation? Among the patriarchs? At Sinai? Absurd!!! This Lord's day could have no existence until Jesus became the Christ—or anointed one—for it is a day especially belonging to him as the Lord Christ.

(Jesus was not the Christ until during his earthly ministry. It is true he existed as the Word (Jno. 1:1-2) in the beginning, but as he was not the Son until born into the world, neither did he sustain the official relationship of Messiah, until anointed.)

Sect. 3. The Sabbath was commemorative of two facts. Ex. 20:11—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Equally important upon this point is Deut. 5:15--"And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out hence by a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee

to keep the Sabbath day."

The Sabbath was to the Israelite commemorative, (1) of the rest of God from the work of creation, and (2) of the deliverance of Israel from the slavery in Egypt. It could not have been given as an institution for observance, until both of these events were in the past. As a matter of fact it was first given to the Israelites while in the wilderness. Certain it is that none will place its origin later than this period. The fact that its observance was instituted fifteen centuries before the Christian Era is decisive against the Sabbath day being "the Lord's day" of Rev. 1:10. The ministry of Christ did not begin until fifteen hundred years after the Sabbath was commanded. "The Lord's day" from the ascertained meaning of *kuriakos*, is a day pertaining especially to Christ. The Sabbath is therefore fifteen centuries too early to successfully claim for itself the honor of being "the Lord's day" of Rev. 1:10. Sabbatarians claim for the Sabbath still greater antiquity than is here conceded. Very well, the more ancient they prove it to be, that much more conclusive it is that it cannot be the *kariake hemera*, or "Lord's day," which, by all authority, has its roots in the Messiahseip of Jesus. The Sab-

bath was neither instituted nor celebrated in honor of Christ.

Sect. 4. To what day does John refer? How shall we determine? Let us first hear the law for ascertaining the meaning of words.

Blackstone in the Introduction to his Commentary on the Laws of England, page 59 says:—

"Words are generally to be understood in their usual and most known signification; not so much regarding the propriety of grammer, as their general and popular use."

Greenleaf in the Law of Evidence, Sect. 278, gives the same rule:—

"The terms of every written instrument are to be understood in their plain, ordinary, and popular sense."

Let us also hear Dr. Charles Hodge, the Presbyterian, in his Systematic Theology, vol. 1, p. 376.

"The fundamental law of interpretation of all writings, sacred and profane, is that words are to be understood in their historical sense in which it can be historically proved that they were used by their author; and intended to be understood by those to whom they were addressed. The object of language is th

communication of thought. Unless words are taken in the sense in which those who employ them know they will be understood, they will fail of their design." (Christian Immersion, pp. 8-9.)

T. H. Horne, as quoted by Briney in The Form of Baptism, pp. 20-21, states the rule quiet fully:—

"Since words compose sentences, and from these, rightly understood, the meaning of an author is to be collected, it is necessary that we ascertain the individual meaning of words before we proceed further to investigate the sense of scripture. In the prosecution of this important work, we may observe, generally, that as the same method and same principles of interpretation are common both to the sacred volume and to the productions of uninspired men, consequently the signification of words in the Holy Scriptures must be sought precisely in the same way in which the meaning of words in other works is or ought to be sought. Hence, also, it follows that the method of investigating the signification of words in the Bible is no more arbitrary than it is in other books, but is in like manner regulated by certain laws drawn from the nature of language. And since no text of scripture has more than one meaning, we must endeavor to find that one true sense precisely in the same manner as we would investigate the sense of Homer, or any other ancient writer."

"Ascertain the usus loquendi [Usage in speaking], or notion affixed to a word by the persons in general by whom the language either is now or formerly was spoken, and especially in the particular connection in which such notion is affixed."

These Laws of Interpretation are so self-evident as to require no comment. When John used the term "Lord's day" in Rev. 1:-10, he did not stop and define the term. It was not necessary. No doubt these words had a well defined meaning and all Christians would understand them without any explanation. Unless John used the term "Lord's day" in its commonly accepted signification his words would fail to be intelligible to his readers. His message would not be a "Revelation" (ch. 1:1). When he used the word "Patmos" (ch. 1:9) he referred to an island popularly known by that name. When he used the word "spirit" (ch. 1:10) he used the word no doubt as the Christian world generally used it. To say that he used *kuriake hemera* otherwise is to make him an ignoramus or a deceiver.

At the present stage of our investigation we shall not enter fully into the history of the use of this term. Let a single quotation from Smith's Bible Dictionary suffice now. Under the head of "Lord's day" this high authority says:—

"It has been questioned, though not seriously until of late years, what is the meaning of the phrase *he kuriake hemera*, which occurs in one passage only of the Holy Scripture, Rev. 1:10, and is, in our English ver-

sion, translated "The Lord's Day." The general consent both of Christian antiquity and of modern divines has referred it to the weekly festival of our Lord's resurrection, and identified it with 'the first-day of the week,' on which he rose, with the patristical 'eighth day,' or 'day which is both the first and the eighth,' in fact, with the 'Solis Dies,' or 'Sunday,' of every age of the church. But the views antagonistic to this general consent deserve at least a passing notice. Some have supposed St. John to be speaking, in the passage above referred to, of the Sabbath, because that institution is called in Isaiah 58:13, by the Almighty Himself, 'My holy day.' To this it is replied—If St. John had intended to specify the Sabbath, he would surely have used that word which was by no means obsolete, or even obsolescent, at the time of his composing the book of the Revelation. And it is added, that if an Apostle had set the example of confounding the seventh and the first days of the week, it would have been strange indeed that every ecclesiastical writer for the first five centuries should have avoided any approach to such confusion. They *do* avoid it—for as sabbaton is never used by them for the first day, so kuriake is never used by them for the seventh day."

As an authority Smith's Bible Dictionary stands in the front line. Let me repeat and emphasize the concluding words of the foregoing quotation. "*As sabbaton* [Greek for Sabbath] *is never used by them for the first day, so kuriake is never used by them for the seventh day.*"

The man does not live who can success-

fully dispute that declaration. For the first five hundred years of the Church's history *kuriake* always designated the first day of the week. This was the popular, general, historic use of the word.

To what day, then, does John refer? Unquestionably to the first-day of the week. For a like period of five hundred years Christian writers never apply *kuriake* to the Sabbath. And certainly John does not use the word, without any explanation whatever, in a sense wholly foreign to popular usage. To dissent from these conclusions is to repudiate the established canons for the interpretation of language, or else to deny the facts of history.

Sec. 5. The word *kuriakos* occuurs but twice in the New Testament. With one of its occurances we are already familiar. The other passage containing the word is 1 Cor. 11:20, "When therefore ye assemble yourselves together, it is not possible to eat the Lord¸s Supper." In this place "Lord's" is a translation of the same adjective found in Rev. 1:10.. Of its meaning in 1 Cor. 11:20 there can be no doubt. It refers to a supper that had its origin in the appointment of

Christ. The celebration of this institution is in rememberance of the great sacrifice. And just as *kuriakos* here unquestionably points to a supper celebrated especially in honor of Christ, just so in Rev. 1:10 does it as unquestionably point to a day, the celebration of which, especially pertains to the Christ. Thus, all probable, or even possible reference to the Sabbath is effectually cut off. The The Sabbath was in no sense celebrated in honor of Christ. It had its origin fifteen centuries before the Christ appeared. For evidence that *kuriakos* occurs but twice in the New Testament see, Sec. 44, M'Clintock & Strong Ency., Article, Sabbath. Also Sect. 48, Albert Barnes on Rev. 1:10.

Sect. 6. The apostles gave to the word *kuriakos* an existance. It never appears in any Literature prior to the New Testamnet writings. It is a word of apostolic origin. The Authors of Liddle & Scott's Gr.-Eng. Lex., in the Preface to that work say:—

"Our plan has been that marked out and begun by Passow, viz.,*to make each article a history of the usage of the word rnferred to.* That is, we have always sought to give the earliest authority for its use first. Then, if no change was introduced by later writers, we have

left it with that early authority alone."

By referring back to Sect. 2 the reader will see that Liddell and Scott give the New Testament as the earliest authority for the use of *kuriakos.*

Winer's N. T. Gram. p. 236 testifies as follows:—

"Yet the New Testament is by no means poor in adjectives; it can show a considerate number which do not occur in the (early) Greek authors, and some of which have been formed by the apostles themselves."

And under this head this author cites *kuriakos.* On p. 25 the same authority says that

"Entirely new words and phrases were constructed, mainly by composition and for the most part to meet some sensible want."

The fact that *kuriakos* is of Apostolic origin is full of meaning. The Apostles formed this word no doubt "to meet some sensible want." They had two new institutions to name—the one a memorial of the Savior's great sacrifice for sin, the other a day celebrated in honor of the Messiah's triumphs over the powers of sin and death—hence a new term is coined by which to designate these institutions.

This again cuts off all probable reference to the Sabbath. If John intended to desig-

nate the seventh day of the week, why did he not use the usual word—Sabbath—for that purpose? The word "Sabbath" had been in current use for fifteen centuries and was understood the world over—but when John speaks of the "Lord's day" of the Christian Era, he discards this ancient term and adopts the newly formed *kursakos.*

Sect. 7. In his Gospel, John refers to the seventh day of the week at least eleven times. See the following passages:—John 5: 9, 10, 16, 18,—7:22, 23—9:14, 16—19:31. And each time he designates it by the word "Sabbath." Not once does he apply to it the name *kuriake hemera.* If in Rev. 1:10 he had meant the seventh day of the week, no doubt he would have designated it, as he always does in his Gospel, by the word "Sabbath." The fact that the Evangelists refer to the first-day of the week without using the term *kuriakos*, does not prove that this term was not properly applied to the first-day when it was used in the Apostolic age. We more often employ the term "Sunday" than "Lord's day" in designating the first-day and yet all professed Christians, with the exception of a mere handful, always apply "Lord's day"

when they do employ that term, to mean the first-day of the week.

Sect. 8. Sabbatarians argue that the Sabbath must be referred to in Rev: 1:10, be cause in Isa. 58:13 God speaks of the Sabbath as "my holy day." This conclusion however does not follow. (1). The language in Isaiah was uttered in the Jewish dispensation. When Isaiah was written the Sabbath was God's holy day. That fact, however, gives no clue whatever as to what may be the "Lord's day" in another distinct and succeeding dispensation. In Lev. 23:2 we find these words: "The set feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my set feasts"--and following in the same chapter is the law of the Passover, the Pentecost, and the feast of Tabernacles. God said of them 'These are my set feasts. That, however, proves nothing as to what God's feasts are now. That declaration was made in another and preceding dispensation, to those under the law. We are not under the law (Gal. 3:23-25). Likewise the declaration in Isaiah concerning the Sabbath furnishes not the remotest hint as to what day is now—in this succeeding Chris-

tian dispensation—the "Lord's day." (2). *Kuriakos* does not occur in Isaiah. This word had no existence until coined by the Apostles seven hundred years after Isaiah's day. Hence it is sheer nonsense to attempt an interpretation of Rev. 1:10 by reference to Isa. 58:13. *Kuriakos hemera* was never, in any age, by any inspired man, ever applied to the seventh day of the week.

Sect. 9. Occasionally an attempt is made by Sabbatarians to torture Mark 2:28 into an interpretation of Rev. 1:10. A full explanation of this passage is not within the scope of this work. Read in full Mark 2:23-28, and the parallel passage, Matt. 12:1-8. Notice the Saviour's logic, "The Sabbath was made for man, and not man for the Sabbath: so that the Son of man is lord even of the Sabbath." That is, in the same sense that man, i. e., a human being, was lord of the Sabbath, Jesus asserts that he was lord of it. He bases his claim to lordship, not upon the fact of his divinity, but expressly upon the fact that he was the Son of man, i. e., a human being. He only claims the lordship that other men possessed. Nothing is hinted here as to the Sabbath being the "Lord's day" of the Chris-

tian dispensation. Jesus asserts no preference for the Sabbath, He only claims, that he, like other men, was lord of the day, by virtue of the fact that the law of mercy that should prevail among men, is paramount to Sabbath laws (Sabbath laws here being classed under the head of "sacrifice," Matt. 12:7) The argument of Jesus is an ad hominem one, and the fore-going brief exposition of this passage is based upon certain facts and principles, held or admitted by the Jews, and which Jesus here makes the basis of his reply to them. It matters not what this passage may teach so far as Rev. 1:10 is concerned. Rev. 1:10 belongs to the gospel dispensation, while Mark 2:28 belongs to the Jewish dispensation—the law of sacrifices and Sabbath observance continued until the cross (Col. 2: I3-17. Jesus here makes no statement whatever as to the "Lord's day" of the Christian dispensation.

Chapter II.

THE LORD'S DAY FROM A. D. 440 TO A. D. 63.

Sect. 10. We shall now approach this question historically. Beginning down the stream of church history four hundred years, we shall ascend, tracing as we go, the observance of the first day of the week as the Lord's day on up to the very threshold of the age Apostolic. We shall hear the testimony of those who lived in the century immediately following the Apostles, We shall see the application of the term "Lord's day" in the early church. Concerning the "Fathers" of the church whose writings have been preserved unto us and from whom we shall have occasion to quote, a few observations may here be proper. We do not quote them to get their *opinions* merely upon this question.

We may give their opinions occasionally but simply as a matter information, not because we consider them binding upon us us. These "Fathers" may have held erroneous views in regard to many things. Their interpretations of certain scriptures may seem to us fanciful. But they were honest men, some of them possessed of extraordinary ability, and, like Justice, ready to die for the Master. As to matters of fact with which they were well acquainted, no better witnesses can be found. If the first-day of the week was observed as the "Lord's day" by Christians generally, these men knew it. Their writings were for circulation at the time and place of their composition. Whatever statements they made about the matter, were, no doubt, in accordance with the facts. As to matters of fact about which they had personal knowledge there can be no reason for rejecting their testimony. There is a wide difference between a man's statement as a matter of fact and his opinion. Every man who has been about a court-room much understands this. We are all acquainted with many whose opinions we might reject, and whose interpretations of certain scriptures we regard as silly —and yet were we sitting upon a jury, and these same persons were testifying as to a

ters that had come under their personal observations, we would not think of discrediting them. So with the "Fathers." We do not affirm that their opinions, etc., are infallible—we simply say that their statements made in the current literature of the church as to the practices of the church are worthy of acceptance, and that in their writings they have no doubt used such terms as "Lord's day" in the popular and generally accepted sense. Some of the quotations may seem to the uninitiated, to be uselessly long, but those who have had any experience in debating with Sabbatarians will appreciate the lengthy extracts given. Having the full text before them, debators will be able to meet the misrepresentations and "scrap-work" of their opponents with ease.

Sect. 11. Sozomen, A. D. 440. We shall begin with Sozomen who wrote an Ecclesiastical History about the year 440. His home was Constantinople, In Book 1, Chap. 8, of his Eccl. Hist,, in speaking of Constantine, he says:—

"He also enjoined the observance of the day, termed the Lord's day, which the Jews call the first-day of the week, and which the pagans dedicate to the

sun, as likewise the day before the seventh, and commanded that no judicial or other business should be transacted on those days, but God should be served with prayers and supplications He honored the Lord's day, because on it Christ arose from the dead.'

The book of Revelation was probably written in the year A. D. 96. Sozomen wrote three hundred and forty-four years later. At that time the first day of the week was known as the "Lord's day."

Sect. 12- We shall next hear Augustine. He was born in Numidia, A. D. 354, converted to Christianity in 386 and died in the year 430. Of him the Ency. Brit. says:—"The theological position and influence of Augustine may be said to be unrivaled. No single name has ever exercised such power over the Christian church, and no one mind ever made such an impression upon Christian thought."

We quote from Letter 55, chapter 13, the date of which may be set down as being approximately A. D. 400.

"The Lord's day, however, has been made known, not to the Jews. but to Christians, by the resurrection of the Lord, and from him it began to have the festive character, which is proper to it."

Again:

The reason being that the Lord might rather, in his

own passion, declare the significance of that day, as he had come also to declare the mystery of the day now known as the Lord's day, the eighth namely, which is also the first-day of the week."

Comment seems hardly necessary. The practice of the church and the use made of the term "Lord's day" are clear in Augustine's time.

Sect. 13. We now pass over seventy-six years of history and go back to A. D. 324, only 228 years this side of John in Rev. 1:10. Eusebius is our witness, Before hearing we shall offer some evidence of his right to be heard on this question. It is customary for the enemies of the Lord's day to pass by with a sneer the testimony of these ancient writers. They are derided as being incompetent and unreliable. The friends of the Lord's day are usually without the means of vindicating the trustworthiness of those who are quoted to establish the use of the term "Lord's day." We are about to quote from Eusebius. Who was he? Not one in ten thousand can tell! To *acquaint* Christians with these witnesses is a prime consideration in these pages.

McClintock & Strong's Ency. says:—"Eusebius of Caesarea, the 'father of church history.'" "It is in the field of church history that the merits and services of Eusebius stand pre-eminent among early writers. He had large acquaintance with both Christian and pagan learning, and used it, if not with critical and philosophical skill, yet with patient industry and with literary integrity. He was the first to collect the scattered annals of the first three centuries of the church in his Ecclesiastical History, the most important of all his writings, which trace the history of Christianity from the advent of the Messiah to the defeat of Licinius, A. D. 324."

Horne's Introd. vol. 1, ch. 11, sect. 2, p. 79, has this to say of him:—"A man of extraordinary learning, diligence and judgment, and singularly studious in the scriptures." "His chief work is his Ecclesiastical History in which he records the history of Christianity from its commencement to his own time."

With reference his Eccl. Hist. the Schaff-Herzog Ency. declares that "As a repertory of facts and documents, his work is invaluable."

The Ency. Brit. under the head of "Church History" says:—"During the six

first centuries the Greek church furnished almost all that was valuable in church history." "At the head of the Greek school stand Eusebius, bishop of Caesarea in the earlier part of the fourth century, usually called the father of church history, although that title strictly belongs to Hegesippus, who about the middle of the second century wrote certain ecclesiastical memorials, all of which have perished, with the exception of a few fragments mostly preserved by Eusebius himself. The history or chronicle of Eusebius, coming down to 324 A. D., although impaired in value by the writer's avowed resolution to record only what would reflect honour on the church, is rich in material, the archives of the empire having been placed at his command by Constantine, who held him in peculiar esteem."

Eusebius then was a church historian, writing a history of the church from its establishment down to the year 324. He was familiar with the customs of the church in his own life time, and had carefully examined the whole past history of Christianity as reflected in the literature of the church. What does he say about Sabbath observance among Christians? In his Ecclesiastical History,

Book 1, chap. 4, in speaking of the patriarchs, he says:—

"They did not care about observing the Sabbaths, nor do we. They did not avoid certain kinds of food, neither did they regard the other distinctions which Moses first delivered to their posterity to be observed as symbols; nor do Christians of the present day do such things."

In Book 3, chap. 27, paragraphs 5 and 6 he says in speaking of the sect of Ebionites:—

"The Sabbath and the rest of the discipline of the Jews they observed just like them, but at the same time, like us, they celebrated the Lord's days as a memorial of the resurrection of the Savior. Wherefore, in consequence of such a course, they received the name Ebionites, which signified the poverty of their understanding. For this is the name by which a poor man is called among the Hebrews."

Eusebius uses the terms "Sabbath" and "Lord's day" to designate distinct and separate days. The "Lord's day" was the memorial of Jesus' resurrection. Christians observed the "Lord's day." So far the voice of history is decisive, both as to the practice of the church, and as to the use of the term "Lord's day." It should be remembered that Eusebius makes the foregoing statements with the entire history of the church before him.

Sect. 14. Our next witness, Peter of Alexandria, writing A. D. 306, brings us eighteen years nearer the Apostolic age, and only two hundred and ten years this side John on Patmos. "Peter of Alexandria became bishop of that city in 300, and was decapitated, on the order of Maximinus, without any preceding trial, in 311."—Schaff-Herzog Ency Let us hear the martyr's testimony. Canon 15.

"But the Lord's day we celebrate as a day of joy, because on it it he rose again, on which day we have received it for a custom not even to bow the knee.

That the term "Lord's day" meant the seventh-day of the week seems never to have entered the heads of those who lived near the time John wrote.

Sect. 15. Our next step carries us thirty-six years nearer the age of inspiration and only one hundred and seventy-four years from the writing of Rev. 1:10. In the year 270 Anatolius testifies as follows:—

"And whom the obligation of the Lord's resurrection binds to keep the Paschal festival on the Lord's day." Writings of Anatolios, chap. 7.

Also in chap. 10 he says:

And the other party, passing the day of the Lord's passion as one replete with sadness and grief, hold that it should not be lawful to celebrate the Lord's mystery of the Passover at any other time but on the Lord'sday, on which the resurrection of the Lord from death took place, and on which rose also for us the cause for everlasting joy."

The "Lord's day" is here still the day of our Saviours resurrection. Anatolius was born in Alexandria about 230; died about 282 About 264 he visited Caesarea in Palestine, and was there ordained a bishop, and afterward settled as bishop of Laodicaea.

It will be noted by the critical reader that our witnesses are taken from all parts of the then Christian world, and many of them are men who traveled extensively and who were therefore personally cognizant of the practice of the church universal. Another quotation from Anatolius and we pass on.

"But if it proves to be the moon's fifteenth or sixteenth, or any day up to the twentieth, then our regard for the Lord's resurrection, which took place on the Lord's day, will lead us to celebrate it on the same principles," etc. Writings of Anatolius, chap. 16.

Sect. 16. The Apostolical Constitutions, while not the work of the Apostles, are nevertheless very ancient. The usual date assign-

ed this collection of writings is A. D. 250. Of them the Scahff-Herzog Ency. says:—

"Apostolical Constitutions is the name of a collection of ecclesiastical prescripts in eight books, in which three independent works have been combined. The first six books were probably originally written in Greek, in the diocese of Ephesus. They give in the loose form of a continuous speech, and in a very diffuse style, a multitude of doctrinal, liturgical, and moral instructions. The author is unknown." "The Greek original is lost; but a Syrian translation is still extant in several manuscripts; and a transcription of the work, made in the beginning of the third century, exists in Greek, Arab, Ethiopian, and Coptic versions."

While the author is unknown, yet the book no doubt reflects the use of terms, and the customs of the church, as these things existed at the time of its compilation. It was a part of the current church literature of the third century.

We quote from Book 2, Sect. 7, par. 59:—

"And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus, and sent him to us and condescended to let him suffer, and raised him from the dead."

Also Book 7, Sect. 2, par. 30:—

"On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together, without fail, giving thanks to God," etc.

oJ. N. Andrews (Seventh-day Adventist) in his

history of the Sabbath, p. 290 also quotes the Apostolical Constitutions as follows:—

"Now we exhort you, brethren and fellow-servants, to avoid vain talk and obscene discourses, and jestings, drunkenness, lasciviousness. luxury, unbounded passions, with foolish discourses, since we do not permit you so much as on the Lord's days, which are days of joy. to speak or act anything unseemly"—Book 5, Sect. 2, par. 10.

Supposing the date of this witness to be 250, we are brought to within 154 years of John in Rev. 1:10. And still the term "Lord's day" always designates the first day of the week. When John used that term to what day did he refer? In truth, there can be but one answer. He undoubtedly intended to designate the day that Christian writers, for four hundred years thereafter, always designated by that term, viz., the day of our Lord's resurrection, the first-day of the week. He used the term in its popular well-known signification. To say otherwise is to accuse John of ignorance or deception.

Sect. 17.

"For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit, the eighth day, that is. the

first day after the Sabbath, and the Lord's day, went before in the figure," etc.

Thus wrote Cyprian, A. D. 250, in Epistle 58, par. 4.

Like all the other witnesses he makes it plain that the "Lord's day" was the day after the Sabbath. It will be seen in the foregoing that "first day," "eighth day," and "Lord's day," are equivalent terms.

Cyprian was bishop of Carthage and was put to death by the Romans for his faith in Jesus, in the year 258.

Sect. 18. Origen was probably born in Alexandria about 185 A. D. and died at Caesarea or Tyre, about 254. The date of the writing from which we quote is given as 231 by Andrews (Seventh-day Adventist) in his History of the Sabbath. As this date is probably as early as the case demands we shall not dispute it. This brings us within 135 years of Rev. 1:10.

In his work against Celsus, Book 8, chap. 22, Origen says that Christians observed the "Lord's day." Hear him:—

"If it be objected to us on this subject that we ourselves are accustomed to certain days, as for example the Lord's day, the preparation, the passover, or the

pentecost, I have to answer that to the perfect Christian, who is ever in his thoughts, words, and deeds, serving his natural Lord, God, the Word, all his days are the Lord's, and he is always keeping the Lord's day.

"He also who is unceasingly preparing himself for the true life, and abstaining from the pleasures of this life which lead astray so many — who is not indulging the lust of the flesh, but 'keeping under his body and bringing it into subjection,' such a one is always keeping Preparation day. Again, he who considers that 'Christ our Passover was sacrificed for us,' and that it is his duty to keep the feast by eating of the flesh of the Word, never ceases to keep the paschal feast; for the pascha means a 'passover,' and he is ever striving in all his thoughts, words, and deeds, to pass over from the things of this life to God. and is hastening towards the city of God. And, finally, he who can truly say, 'We are risen with Christ,' and 'He hath exalted us, and made us to sit with Him in heavenly places in Christ,' is always living in the season of Pentecost."

Sabbatarians usually quote only a small portion of the foregoing and then represent that by drawing unwarranted conclusions. For the convenience of debators we have given the quotation at length.

The Ency. Brit. says of Origen:—"Of all the theologians of the ancient church, with the possible exception of Augustine, Origen is the most distinguished and influential."

Horne's Introd. to the Bible, vol. 1, chap. 2, sect 2, p. 80 says:—"Of all the fathers who

flourished in the third century, the most learned and laborious unquestionably, was Origen."

He was a great traveler. At one time we find him at Rome, at another in Arabia, also at Antioch, in Palestine, in Nicomedia, in Athens, etc. He was therefore personally acquainted with the practice of the church in all parts of the world. And he says that Christians observed the "Lord's day." And in the light of former witnesses there can be no mistaking the fact that by "Lord's day" was meant the first day of the week.

Sect. 19. We now introduce Tertullian. As to his competency as a witness we shall let the authorities testify.

The Schaff-Herzog Ency. says of him: "Born at Carthage about 150 or 160; died there between 220 and 240; the first great writer of Latin Christianity, and one of the grandest and most original characters of the ancient church."

The Ency. Brit. testifies of him:—"The earliest and after Augustine the greatest of the ancient church writers of the West." "Tertullian in fact, created Christian Latin literature."

M'Clintock & Strong's Ency. says of him: --"One of the most noteworthy personages belonging to the early church."

Johnson's Ency. declares him to have been "The most eminent Latin ecclesiastical writer of the early church."

What does Tertullian say? Did he know anything about a seventh day of the week "Lord's day?" We shall quote from a number of his works.

1. Tertullian's Apology. Chap. 16.

"In the same way, if we devote the Sunday to rejoicing, from a far different reason than sun-worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they too go far away from Jewish ways, of which. indeed, they are ignorant."

The foregoing was written before the year 200.

Schaffs's Hist. of the Christian church, vol. 2, p. 833 says:—"The chronological order of Tertullian's works can be approximately determined." "We divide the works into three classes, according to their relation to Montanism.

1. Those books which belong to the author's catholic period before A. D. 200; viz: Apologeticus * Ad Nationes;" etc. Both the Ency. Brit. and the Schaff-Herzog Ency. under

the title "Tertullian" assign the Apology to the year 197. This was but 101 years from John on Patmos. And Sunday was then observed by Christians.

2. Tertullian on Idolatry Chap. 14.

"Oh, better fidelity of the nations to their own sect, which claims no solemnity of the Christians for itself. Not the Lord's day, not Pentecost, even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians." "You have a festive day every eighth day."

The "Lord's day" of the foregoing is no doubt the "Sunday" of the preceding quotation. Earlier in this same 14th chapter, Tertullian in referring to the Sabbath says:—

"By us [Christians] to whom Sabbaths are strange," etc.

This precludes the idea of the Sabbath being the "Lord's day" mentioned. The "Lord's day" and "eighth day" of the quotation are undoubtedly the same. Elsewhere (Sect. 12, 17, 19, 23 and 24) it will be seen that "Lord's day," "eighth day" and "first day" all pointed out the same day.

3. Tertullian on Prayer, chap. 23.

"We, however, (just as we have received), only on the Lord's day of the resurrection ought to guard not only against kneeling, but every posture and office of solicitude. deferring even our business, lest we give any place to the devil." (As given by J. N. Andrews, Hist. Sabbath, p. 223.)

This settles it that the "Lord's day" with Tertullian was the resurrection day, and on this day it also seems that Christian's deferred their ordinary business affairs.

4. Tertullian Ad Nationes, chap, 13.

"Others, with greater regard to good manners, it must be confessed, suppose that the sun is the God of the Christians because it is a well known fact that we pray toward the east, or because we make Sunday a day of festivity."

"For the Jewish feasts are the Sabbath and 'the purification,' and Jewish also are the ceremonies of the lamps, and the feasts of unleavened bread, and the 'litoral prayers,' all which institutions and practices are, of course, foreign from your gods. Wherefore, that I may return from this digression, you who reproach us with the sun and Sunday should consider your proximity to us. We are not far from your Saturn and your days of rest."

The date of Ad Nationes is fixed by Ency. Brit. as being prior to 202-203. The Schaff-Herzog Ency. places the time before 200.

Comment seems almost useless. Tertullian was a Christian of transcendent ability. The statements about Sunday observance were concerning a matter of which he knew from personal observation. And the condition which he describes existed only 100 years from the time an Apostle lived. Tertullian was born about 150 or 160. John had lived only a little more than fifty years before that.

Tertullian was a man grown not more than eighty years after John's death. He may easily have conversed with many who were taught by the pupils of an inspired Apostle. It is even possible that he may have been personally acquainted with some who were the companions of John the Apostle. The custom of the church and the meaning of "Lords day" were well settled in his time.

5. For the use of debaters in exposing a shameful perversion by Sabbatarians, of certain language of Tertullian, I here insert a lengthy quotation from De Corona, another of Tertullian's works. This quotation begins about one-third of the way down in sect. 3. Previous to the commencement of this quotation there is not one word relative to Sunday observance in the book.

"Sect. 3:—

"To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel. Then, when we are taken up [as newborn children], we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week. We take also, in meetings before breakfast, and from the hand of none but the pres-

idents, the sacraments of the Eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all [alike]. As often as the anniversary comes around, we make offerings for the dead as birth-day honours. We count fasting or kneeling in worship on the Lord's day as unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at the table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the [sign of the cross.]"

Sect. 4. If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthened, and faith as their observed. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has."

It will be noticed that Tertullian does not say that there is no scriptural reason for Lord's day observance—he does say that for the rule concerning "fasting and kneeling" etc., on that day there is no scriptural authority. In this same connection he mentions baptism and the Lord's supper. He does not mean to deny to them the support of scriptural authority. What he does mean to declare is, that for immersing *three* times, etc., there

is no scriptural warrant. So, he does not mean to deny scriptural warrant for Lord's day observance, but only to certain of their customs connected with its observance.

6. One more quotation from Tertullian and we must leave him. Tertullian in answer to the Jews, chap. 4, gives his idea of the Sabbath.

"It follows, accordingly, that, in so far as the abolition of carnal circumcision and of the old law is demonstrated as having been consummated at its specific times, so also the observance of the Sabbath is demonstrated to have been temporary."

Much more might easily be given from Tertullian, but we must hasten on toward the fountain head of truth in its simplicity and purity—the age Apostolic.

Sect. 20. We next quote briefly from the writings of Clement of Alexandria. The Schaff-Herzog Ency. says of him:—"One of the most celebrated teachers of the church of Alexandria. The date of his birth falls near the middle of the second century."

And the date of the Miscellanies from which we quote is 194, only 98 years this side John on Patmos. It is possible that Clement may have known some aged persons, who in

their youth were associates of John the Apostle.

Book 7, chap. 12.

"The same holds of pleasure. For it is the highest achievement for one who has had trial of it, afterward to abstain. For what great thing is it, if a man restrains himself in what he knows not? He [the Gnostic] in fulfillment of the precept, according to the gospel, keeps the Lord's day, when he abandons an evil disposition, and assums that of the Gnostic, glorifying the Lord's resurrection in himself."

It is claimed that Clement here and elsewhere used the term "Lord's day" in a mystical sense and not as referring to a specific day of the week. Be that as it may, it is evident that Clement here bases his language upon the fact of a "Lord's day" that was somehow associated with the "Lord's resurrection." If he makes a literal application of the term "Lord's day" he no doubt uses it as does the long line of authorities already quoted. If it is a figurative use of the term that he intends, then it is evident that the figure is based upon some literal "Lord's day" that had associated with it especially the thought of the "Lord's resurrection." This shows that the literal "Lord's day" was the day on which Jesus arose, the first day of the week.

Sect. 21. Our next witness is Bardesanes, and the date A. D. 180, fourteen years nearer than Clement to John the Apostle and only eighty-four years from Rev. 1:10. In the Book of the Laws of Countries, Bardesanes says:—

"On one day, the first of the week, we assemble ourselves together."

Bardesanes was a Gnostic. Of him the International Ency. under the title "Gnostics," says:—"Founders of special schools were, in Syria, Saturninus of Antioch, about 125 A. D. under Hadrian; Bardesanes of Edessa, 161 A. D., the author of many hymns," etc. It will be seen from the foregoing that Gnosticism flourished early in the second century, and that in 161, nineteen years before the date to which we assign the testimony of Bardesanes, he was already the founder of a school in Syria. He speaks of the custom of the sect to which he belonged. It is true, he was a so-called heretic, but his testimony is valuable, because it brings out the great fact, that all classes, orthodox and heterodox, no matter how far apart they were upon other points, all united in the observance of the first-day of the week as the day of public assembly and worship.

Sect. 22. We shall next hear from Dionysius, who became bishop of Corinth in the year 170. The Schaff-Herzog Ency. tells us that he "wrote eight letters * which enjoyed a great reputation in their time." These letters were lost, but fragments of them have been preserved to us by Eusebius in his Eccl. Hist., already referred to in Sect. 13. The date of the statement from Dionysius is 170 A. D. and his words as given by Eusebius in his History, Book 4, Chap. 23, are as follows:

"To-day we have passed the Lord's holy day, in which we have read your epistle."

The above is quoted by Eusebius from an epistle written by Dionysius to the Romans, and the immediate reference of the sentence quoted to an epistle written by Clement, bishop of Rome, to the Corinthians. When Dionysius wrote, the Lord's day was already a "holy" day among Christians. It would be presumptious to seriously question the import of the term "Lord's day" as used by Dionysius. In all the hundreds of years of history through which we have journeyed we have not found a single writer applying the term "Lord's day" to the seventh day of the week. By "Lord's day" they all refer to the first-day of the week. Dionysius uses the term in its well understood sense at the time he

lived. He does not stop to define the term. Everybody then knew that the "Lord's day" was the first day of the week, just as every well informed person now knows that from Sozomen (440) to Pentecost (31) there is not a single instance in which it can be proven that "Lord's day" meant the seventh-day of the week. And Dionysius wrote only seventy-four years this side John on Patmos.

Sect. 23. We next introduce Justin Martyr. His first Apology, from which we quote was given to the world as early as A. D. 140. The reader should constantly bear in mind that this witness testifies only forty-four years this side the writing of the Book of Revelation. The First Apology was addressed to the Emperor Antonius Pius and his adopted sons. It is common for Sabbatarians to make vicious attacks upon the early "Fathers" of the church. They are charged with being ignorant, dishonest and unreliable. It is insinuated that these writings, from which first-day observers quote to prove the ancient and universal observance of the first-day of the week as the "Lord's day" are spurious, etc,, etc. We shall therefore preface the testimony of Justin with evidence

from the very highest sources concerning the geuineness of the writings from which we quote, and also as to competency and ability of our witness. We shall call several authorities concerning Justin.

(1.) Schaff's Hist. Christian church. Vol. 2, p. 712. "The most eminent among the Greek Apologists of the second century is Flavius Justinus, surnamed 'Philospher and Martyr.' He is the typical apologist, who devoted his whole life to the defense of Christianity at a time when it was most assailed, and he sealed his testimony with his blood."

P. 714. "He was an itinerant evangelist or teaching missionary, with no fixed abode and no regular office in the church."

P. 716. "His chief works are apologetic, and still remain, namely, his two *Apologies* against the heathen, and his *Dialogue With the Jew Trypho.*"

P. 719. "The genuine works of Justin are of unusual importance and interest. They bring vividly before us the time when the church was still a small sect, despised and persecuted, but bold in faith and joyful in death. They everywhere attest his honesty and earnestness, his enthusiastic love for Christianity, and his fearlessness in its defense against all assaults from without and

perversions from within. He gives us the first reliable account of the public worship and the celebration of the sacraments."

(2.) Dict. of Christian Antiquities, by Smith and Wace. Article, "Justin Martyr." "It is this freedom of apologetic which crowned itself toward the close of Justin's life in the three works of his which alone can be accepted as undoubtedly authentic: the two *Apologies* and the *Dialogue With Trypho the Jew.*" "The genuineness of the three writings already mentioned is universally accepted."

(3.) M'Clintock & Strong's Ency. "Justin, surnamed *the Philosopher*, or more generally *the Martyr*, of whom Eusebius says that he overshadowed all the great men who illuminated the second century by the splendor of his name, was born toward the close of the Apostolic age, that is the beginning of the second century." Under the head of "Undisputed Works" of Justin M'Clintock & Strong cite, the First Apology, the Second Apology, and the Dialogue with Trypho.

(4,)The Ency. Brit. "Justine was one of the earliest and ablest of Christian Apologists." "He was probably born near the beginning of the second century, and was martyred somewhere between 148 and 165." In

speaking of his writings, the Britannica further says:—"The First Apology is undoubtedly genuine * * and was probably written 138-140 A. D."

(5.) The International Ency. Article, "Justinus." "After Tertullian, the most distinguished apologist of the Christian church was a native of Flavia Neapolis, a Roman city erected on the site of the ancient Sechem, in Samaria." "The books ascribed to him with certainty are two Apologies for the Christians, the first addressed 'to Antoninus Pius,' the second 'to the senate;' a Dialogue with Tryphon the Jew, which professes to be the record of an actual discussion held at Ephesus."

We apprehend that Justin needs no further commendation. If his statement as to a matter of fact, upon a subject with which he was thoroughly familiar, is not reliable, where shall we go to find reliability? Echo answers, Where? Three works which come to us, are, as proven by the foregoing authorities, undoubtedly from the pen of Justin, viz., the First and Second Apologies, and the Dialogue with Trypho.

Here are Justine,s words as found in the First Apology, Chap. 57:—

"And on the day called Sunday, all who live in cities or in the country, gather together to one place,

and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, say Amen; and there is a distribution to each and a participation of that over which thanks has been given, and to those who are absent a portion is sent by the deacons. And they who are well to do and willing give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows, and those who through sickness or any other cause, are in want. and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His Apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."

It is objected that Justin does not use the term "Lord's day." What of it? That does not change the fact which he states. Moreover his Apology was addressed to a heathen Emperor, and "Sunday" was no doubt the us-

ual name of the day with him, and hence, Justin so designates it. In our intercourse with worldly men, we also usually designate the day by that name. Only forty-four years from the vision of John upon Patmos we find the whole Christian church observing Sunday as its day of public worship.

This universal and undisputed practice did not spring up in a day. It must have had its origin many decades back—but less than half a century brings us to the time when an apostle was still living. This testimony alone is decisive as to the "Lord's day" of the church in the time of John the Revelator.

Justin was born about the time John the Apostle died. He may, indeed, have been among the living before John took his departure. And he was born in Shechem, the very center of Palestine itself, and was an "itinerant evangelist" with "no fixed abode." At one time he was in Rome, at another in Asia Minor, at another in Ephesus, a "teaching missionary," defending the faith against all assaults. He was personally cognizant of the customs of the church in all parts of the world, and in his Apology he was defending the whole Christian church, and setting forth the doctrine and practice, not of one congre

gation alone, but of Christians generally. He no doubt associated with many who had been the companions of an inspired Apostle, and from them gathered much of that inspiration which made him invincible in life and fearless in death. And somewhere the dust of the old martyr hero now reposes awaiting the dawn of that day when the voice of his Master shall give back to him the life which he did not count dear, but voluntarily yielded up for the truth's sake. His life and works are the heritage of all saints, and it does not lie in the mouths of the followers of the false prophetess, Ellen White, to assault his good name.

No doubt many of our readers would like to know what Justin has to say about the Sabbath. Very well, to make long story short we shall hear the "defender of the faith" upon that matter also. We qnote from the Dialogue with Trypho, Chap. 10:

"And when they ceased, I again addressed them thus: 'Is there any other matter, my friends, in which we are blamed, than this, that we live not after the law and are not circumcised in the flesh as your fathers were, and do not observe Sabbaths as you do?' "

Trpho was a Jew, and the foregoing shows that it was not the general habit of Christians to observe either circumcision or the Sabbath.

Once more, chap. 18:

"For we too would observe the fleshly circumcision, and the Sabbaths, and in short all the feasts, if we did not know for what reason they were enjoined you,—namely, on account of your transgressions and the hardness of your hearts."

Justin is strong medicine on the Sabbath question. Christians generally did not observe the Sabbath in his time. No doubt they did observe the "Lord's day"—hence the Sabbath was not that day. With Justin's testimony we could well close the case and submit the issues to any intelligent and unbiased jury, but still there's more to follow. Canright in his Seventh day Adventism Renounced, p 200, quotes Justin as follows:

"The first day after the Sabbath, remaining the first of all days, is called however, the eighth, according to the number of all the days of the cycle, and [yet] remains the first."—Dialogue with Trypho, Chap. 41.

This is given to show that Justin calls Sunday the eighth day.

The fact that Justin speaks of water having been brought with the wine and bread may be puzzling to some. The following from Kitto's Cy. of Biblical Literature, Article, Supper of the Lord, will perhaps clear that matter up:

"The custom, which prevailed during the first seven centuries, of mixing the wine with water, and in the

Greek Church with hot water, appears to have originated with the ancient Jews, who mingled their thick boiled wine with water."

Sect. 24. Our next quotation will be from the Epistle of Barnabas. The writer of this Epistle is well known. It is, however, very ancient. By early Christian writers, it was supposed to have been written by Barnabas, the companion of Paul, and was ranked by some among the scriptures themselves.

The Ency. Brit. under the title, "Apostolic Fathers" has this to say:—"There has come down to us a work called the Epistle of Barnabas. This work is unanimously ascribed to Barnabas the companion of St. Paul, by early Christian writers." "The great majority of writers assign it to the reign of Hadrian sometime between 119 and 126 A. D."

The Schaff-Herzog Ency. says:—"The epistle was probably written in Alexandria, at the beginning of the second century, and by a Gentile Christian."

Philip Schaff in the Teaching of the Twelve Apostles. p. 121 in speaking of the Didache says:—"It is older than the Epistle Barnabas, which was certainly written before 120, probably before 100."

We will not claim that the Apostle Barnabas is the author nor that the Epistle is inspired—but that it was written very early in the second century, not later than A. D. 120 seems certain. And the fact that it was so highly esteemed in the early church is conclusive proof that its statements upon matters of fact concerning church practice must have been correct.

Here is what the Epistle says. Chap. 15:

"Further he says to them, 'Your new moons and your Sabbaths I cannot endure.' Ye perceive how he speaks; your present Sabbaths are not acceptable to me, but that is which I have made [namely this], when giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness the day also on which Jesus rose again from the dead. And when he had manifested himself, he ascended into the heavens."

Elsewhere we have noted the fact that the first day of the week is also called "eighth day" (Sect. 74) and the writer of this Epistle expressly declared the "eighth day" to be the day on which Jesus "rose again from the dead," and this was the day that Christians observed at the date of the writing of this Epistle. If the Epistle had said that Christians kept the day of Christ's resurrection, and that statement had been false, certainly

no one would have been so foolish as to imagine that the Epistle was from the pen of the Apostle Barnabas. Let the reader keep in mind that the foregoing quotation relates to facts as they existed about the year 120—this was but twenty-four years this side Rev. 1:10 And Schaff—than whom we have none more reliable—thinks the Epistle was written before A. D. 100. It may have been written while the Apostle John was yet living, and at fartherst is only a few years this side the Apostolic age. The writer may have been acquainted with some of the Apostles—so far as the time is concerned, and certainly he must have known many who were the associates of inspired men. Our readers may be curious to know what is said of the Sabbath in this ancient document.

We quote from chap. 2:—

"For he hath revealed to us by all the prophets that he needs neither sacrifices, nor burnt offerings, nor oblations, saying thus, 'What is the multitude of your sacrifices unto me, saith the Lord? I am full of burnt offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before me; for who hath required these things at your hands? Tread no more my courts, not though ye bring with you fine flour. Incense is a vain abomination unto me, and your new moons and Sabbaths I cannot endure.' He has therefore abolished these things,

that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation."

The writer here contends for the abolition of the Sabbath. As this is a statement of the writer's opinion we make no comment —it is merely given as a matter of information. It is certain that when this Epistle was written, the church was keeping with joyfulness the day of our Lord's resurrection. The Sabbath was held to have been abolished. The "Lord's day" of the church at this period, must then have been the first-day of the week.

Sect. 25. There has been preserved a letter written by Pliny, Roman Governor of Bythinia, to the Emperor, Trojan. Its date is A. D. 104. We quote as given by Andrew's Hist. of the Sabbath, p. 237. This letter was concerning the Christians in his province,

"They affirmed that the whole of their guilt or error was, that they met on a certain day before it was light, and addressed themselves in a form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purpose of any wicked design, but never to commit any fraud,, theft, or adulter y; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it

was their custom to separate, and then re-assemble to eat in common a harmless meal."

This letter does not designate the day, but it shows that Christians met on a "certain stated day" in the year 104. In the light of the history we have already adduced it is a thing beyond all doubt that that "stated day" was each first-day of the week. After quoting this passage from Pliny, Fisher in "The Beginnings of Christianity," p. 563 says:—

"The 'stated day' on which the Christians assembled for worship, it is scarcely possible to doubt was Sunday."

Section 26. We next introduce the teaching of the Twelve Apostles. This perhaps antedates all other post-Apostolic literature. The writer is unknown. Concerning this remarkable document we quote from Schaff's "Teaching of the Twelve Apostles," third edition, 1890, p. 125.

"The author modestly concealed his name and gives no clue to his identification. But he was certainly a Jewish Christian, and probably a companion and pupil of the Apostles." p. 123. "The majority of schol. ars assign the Didache to Alexandria in Egypt, a minority to Palestine or Syria."

The term "Didache" signifies "a teaching" and is specifically applied to the treatise now under condsideration.

P. 114. "The Didache is no modern or ancient forgery, but has every internal evidence of very great antiquity and genuineness."

"'No one,' says Bishop Lightfoot, 'could or would have forged it.'"

P. 122. "We may therefore assign the Didache with some confidence to the closing years of the first century, say between A. D. 90 and 100."

Prof. Adolph Harnack, in an article at the end of Vol. 1. of the Schaff-Herzog Ency. says:—"All these considerations show that the writing cannot be set earlier than A. D. 120 with certainty, or earlier than A. D. 100 with any probability, but that the probable limits are A. D. 120 and 165, and in this space the earlier dates are in most cases freer from difficulty than the later."

Even Harnack admits that the earlier dates are the more probable ones. This document, then, may have been written while an Apostle was still living. If not written while one was actually living, yet the author, no doubt, lived contemporary with John, and knew many who had been the associates of inspired men. We are now ready for the quotation. Teaching of the Twelve Apostles, Chap. 14, Par. 1.

"And on the Lord's day of the Lord, come together and break bread, and give thanks, having before confessed your transgressions, that your sacrifice may be pure."

"Oh," says the objector, "it does not say that the first day of the week is the Lord's day." It was not necessary to be so specific as that. The term "Lord's day," as we have found, never was specifically applied to any other day. It was always used to designate the first day of the week by other writers. Justin and the Epistle of Barnabas place it beyond all doubt that the first-day of the week was generally observed during the first half of the second century. That the writer of the Didache intended to designate the usual day of public worship does not admit of doubt. That the first-day of the week was that day is equally certain. Hence, by the term "Lord's day" the Didache certainly refers to the first-day of the week. There can be no reasonable doubt that the first-day of the week was, at the date of the writing of the Didache, generally known among the Christians by the name "Lord's day." And beyond all controversy John in Rev. 1:10 used the term with its usual signification. We have reached the apostolic age.

Sect. 27. John on the Island of Patmos, A. D. 96 said:—"I was in the Spirit on the Lord's day."—Rev. 1:10.

Sect. 28. Luke, in A. D. 63, speaking of an occurence at Troas, some years in the past said:—"And on the first day of the week when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight."—Acts 20:7.

The testimony of the writers of the church in the age immediately succeeding the New Testament is decidedly against Seventh-day-Adventism. Adventists realize the fact. Hence they seek in every concievable way to break down the testimony of these witnesses, No way is too dark or devious for them to resort to if there seems a probability that it will lessen the weight of this fatal testimony. One of the most common resorts is an appeal to the anti-Catholic prejudice of Protestants. Sabbatarians know that if they can fix in the public mind the notion that these "Fathers" were Catholics, the weight of their testimony will be much lessened.

W. B. Hill, in Discussion Notes, p. 31, gives a fair example of their argument on the point:—

"The affirmative opened his argument by claiming that the Lord's day of Rev. 1:10 was the first day of the week, relying mainly upon the Fathers of the Catholic church for proof."

The "Fathers" here alluded to are such men as Justin Martyr, the writer of the Epistle of Barnabas, Tertullian, Origen, etc. It is not necessary to run over the whole list. As a matter of fact these men were not members of the Catholic church. Elsewhere (Sect. 78) we have quoted Uriah Smith, Adventist, to the effect that the papacy was established in A. D. 538. It is true that the power of the Roman bishop did not spring up in a day, and equally true that the papacy, popularly styled the "Catholic church," was not established until after the year 500. Smith says 538.

Johnson in his Vision of the Ages, p, 220 places the date at 533. He says:—

"In A. D. 533 the 'Man of Sin' was certainly fully revealed."

And yet Adventists hold up as "Catholics" men who lived two, three and four hundred years before the establishment of the papacy—and all for the purpose of covering up the evident facts of history. Such men as Tertullian and Justin Martyr never saw the Catholic church. It had no existence at the time they lived. Such misrepresentations and willful falsifying reminds one of Weyler's type-written Spanish victories in Cuba.

Chapter III.

THE VOICE OF HISTORY.

Sect. 29. In this chapter we shall give a number of quotations from standard church historians on the issue at bar. Sabbatarians are famous quoters of history, especially when permitted to parade some relic of antiquity, which all up-to-date scholars repudiate as an authority, before an audience, 99-100ths of which never have read a church history, nor had access to a modern Encyclopedia. But in public debate, when called upon to face the cold facts, as they are found stated by unsympathetic, but just historians, whose scholarship and integrity is conceded by all who are at all versed in current literature, the Sabbatarian waxeth eloquent in his denunciation of "human," "man-made" authorities. Nothing

but "the Bible alone" will do him then, and in such supreme moments he even forgets the inspiration of Ellen White. Let us hear the voice of unprejudiced history.

Sect. 30. "History of the Christian Church," by Schaff, Vol. 1, pp, 478-479:

"Hence, the first-day was already in the apostolic age honorably designated as 'the Lord's day.' On that day Paul met with the disciples at Troas and preached till midnight. On that day he ordered the Galatian and Corinthian Christians to make, no doubt in connection with divine service, their weekly contributions to charitable objects according to their ability. It appears, therefore. from the New Testament itself, that Sunday was observed as a day of worship, and in special commemoration of the Resurrection, whereby the work of redemption was finished. The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in apostolic practice. Such observance is the more to be appreciated as it had no support in civil legislation before the age of Constantine, and must have been connected with many inconveniences, considering the lowly social condition of the majority of Christians and their dependence upon their heathen masters and employers."

P. 479. "Besides the Christian Sunday, the Jewish Christians observed their ancient Sabbath also, till Jerusalem was destroyed After that event, the Jewish habit continued only among the Ebionites and Nazarenes."

Sect. 31. "The Beginnings of Christianity," by Geo. P. Fisher, Professor Eccl. Hist. in Yale College. In Chap. 17, pp. 561-562, concerning "Christianity in the First Century" we read:—

"Among Jewish Christians, the observance of the weekly sabbath, and of the annual festivals which were appointed in the Mosaic Law, of course continued. Where the community was predominantly made up of Jews, the old observances might remain. But the Apostle Paul resisted the introduction of the Old Testament festivals, including the Sabbath, into the churches which he had planted; declaring that by the adoption of them the Gentile believer forfeited the benefits of the Gospel, since he chose to rest his salvation upon rites, instead of upon Christ. (See Col. 2:16, where the annual, monthly, and weekly festivals of the Jews are specified.—ED.) There is to be found in the New Testament no explicit appointment of the first day of the week as a day of Christian worship. Much less is there, either in the New Testament or in the ecclesiastical writers of the first centuries, any statement to the effect that the Christian institution was the Old Testament Sabbath enjoined in the decalogue, the first day being substituted for the seventh. Nevertheless, there are traces of the special religious commemoration of Sunday, the day of the Saviour's resurrection, in several passages of the New Testament. It is called the Lord's day, in the book of Revelation. It is an observance that sprang up under the eye of the Apostles, and with their approval; at the same time it was a spontaneous product of Christian feeling. On that day the early Christians joined in acts of joyful

worship, and set apart their gifts for the poor. In churches composed of Jewish Christians, this consecration of the first-day was associated with the continued observance of the Sabbath; which could not have been the case had there been a substitution, by an explicit ordinance, of the first-day for the seventh."

Sect 32. "Church of the First Three Centuries," by Aloan Lamson, p. 322:

"But, before proceeding to speak of the annual festivals, we must say a few words of the weekly festival of the primitive Christians, more especially as it was intimately connected with the oldest of the yearly festivals. This was the festival of Sunday—the earliest of the Christian days of rejoicing. It would seem that the disciples, from the first or during the apostolic times, were accustemed to meet for thanks and praise on the first-day of the week. Certainly the oldest records in existence, after those of the New Testament, refer to this as a well known and established custom. The first-day of the week was universally distinguished from other days; and it was observed as a day of joy, a festival day, on account of the Lord's resurrection on that day, of which it was a standing monument: hence called the Lord's day. That it was uniformly observed as a day of rejoicing, there is no dispute: on this point all the old writers bear consenting testimony. We do not mean that it was a day devoted to sensuous pleasures. It was not; and King James' 'Book of Sports would have been as offensive to the early Christians as it was to the Puritans."

P. 323. "They would not call it the 'Sabbath' even. They never so call it, but either the Lord's day, or else, in conformity with Roman usage, the day of the sun (Sunday) generally the latter, when addressing the Gentiles; and by one or the other of these designations was the day known, and not as the Sabbath, till so recently as the end of the sixteenth century."

"The old Christian writers, whenever they use the term 'Sabbath' uniformly mean Saturday."

Pp. 323-324. "The custom of fasting on Saturdays first prevailed in the Western church; though as late as the time of Augustine (the end of the fourth century) this custom was not uniform; some observing the day as a fast and others as a festival. But, in regard to Sunday, there was no difference of opinion or usage among the early Christians. The day was uniformly observed with cheerfulness, yet always in a religious way, as Clement of Alexandria expresses it, by 'banishing all evil thoughts and entertaining all good ones, and by meeting for thanks and worship. It was called the 'chief'—as it were, the queen—of days.'"

Sect. 33. "History of the Christian Church," compiled from the works of Dr. G. Gregory, by Martin Ruter, D. D. In chap. 3, p. 27, in the history of the church in the first century we read:—

"The first Christian Church established at Jerusalem by apostolical authority became in its doctrine and practice a model for the greater part of those which were founded in the first century. It may easily be

conceived that these churches were not superb edifices, purposely erected for the celebration of divine worship. Assembling at first in small numbers, the places where the primitive Christians met for pious purposes, were doubtless sequestered retirements, or the houses of private individuals, which, from various reasons. and by various means, would in time become the property of the community, and be gradually extended and improved. Select portions of scripture were publicly read in these assemblies, which were succeeded by a brief and serious exhortation to the people. The preacher usually delivered his sermons sitting, while the people stood: which was, probably, in conformity to the practice of the synagogue. The prayers formed a considerable part of public worship. To this succeeded the *oblations*, and the distribution of the Lord's Supper," etc.

"Beside the appointment of the first-day of the week, by the apostles, for the public celebration of religious worship, the early Christians are believed to have observed two anniversary festivals," etc.

Sect. 34. "A Study of Primitive Christianity," by Janes, p. 211:—

"The custom of meeting on the 'Lord's day,' or first-day of the week, for religious services and social converse, is of early origin, dating from the apostolic period. At this time, however, the day had acquired none of the peculiar sanctity attaching to the Jewish Sabbath, and was never, as in later times, confounded with it. The seventh-day was still observed, according to the mandates of the law, by the Jewish Chris-

tians. The earliest Christian writers outside the limited circle of the Nazarenes, who compare the two days, regard the Lord's day, not as a continuance of the Sabbath, but as an institution of an essentially different character."

Sect. 35. "Mosheim's Ecclesiastical History." Of Christianity in the first century we read, Book 1, Part 2, chap. 4, par. 4:—

"Since then there was such a variety in the ritual and discipline of the primitive churches, it must be very difficult to give such an account of the worship, manners. and institutions of the ancient Christians, as will agree with what was practiced in all those countries where the gospel flourished. There are notwithstanding, certain laws, whose authority and obligations were universal and indispensable among Christians; and of these we shall here give a brief account. All Christians were unanimcus in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally througout the Christian churches, as appears from the united testimonies of the most credible writers. The seventh-day of the week was also observed as a festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts; nor did the other Christians censure this custom as criminal or unlawful."

In his history of Christianity in the second century, Mosheim says—Book 1, Part 2, chap. 4, par. 8:—

"The first Christians assembled for the purpose of divine worship, in private houses, in caves, and in vaults, where the dead were buried. Their meetings were on the first-day of the week; and, in some places, they assembled also on the seventh, which was celebrated by the Jews."

Par. 12. "In these times [the second century], the sacrament of the Lord's supper was celebrated, for the most part, on Sundays, and the ceremonies observed upon that occasion were such as follow. Of the bread and wine, which were presented among the other oblations of the faithful, a part was separated from the rest, and consecrated by the prayers of the bishop. The wine was mixed with water, and the bread was divided into several portions. A part of the consecrated bread and wine was carried to the sick or absent members of the church, as a testimony of fraternal love, sent to them by the whole society."

In the history of Christianity in the third century the same author tells us, Book 1, Part 2, chap. 4, par. 2.:—

"In most of the provinces there were, at this time, some fixed places set apart for public worship among the Christians as will appear evident to every impartial inquirer into these matters."

"With respect to the form of divine worship, and the times appointed for its celebration, there were few innovations made in this century. Two things, how-

ever, deserve to be noticed here: the first is, that the discourses, or sermons, addressed to the people, were very different from those of the earlier times of the church," etc.

"The second thing that we professed to mention as worthy of notice, is, that about this time, the use of incense was introduced, at least into many churches."

Par. 3. "Several alterations were now introduced in the celebration of the Lord's supper, by those who had the direction of divine worship. The prayers, used upon this occasion were lengthened," etc.

"As to the time of celebrating this solemn ordinance, it must be carefully observed, that there was a considerable variation in different churches, arising from their different circumstances, and founded upon reasons of prudence and necessity. In some, it was celebrated in the morning; in others, at noon; and in others, in the evening."

In his history of the fourth century Mosheim tells us, Book 2, Part 2, chap. 4, Par. 5:--

"The first day of the week, which was the ordinary and stated time for the public assemblies of Christians, was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been."

Sect. 35. (a) Neander's "History of the Christian Religion and Church." Vol. I pp. 295-296. Translated from the German by Joseph Torrey:—

"The first intimation of this change is in Acts 20:7, where we find the church assembled on the first-day of

the week; a still later one is in Rev. 1:10, where by the 'Lord's day' can hardly be understood the day of judgment." "As the Sabbath was regarded as representing Judaism, Sunday was contemplated as a symbol of the new life consecrated to the risen Christ and grounded in his resurrection. Sunday was distinguished as a day of joy, by being exempted from fasts, and by the circumstance that prayer was performed on this day in a standing and not in a kneeling posture, as Christ, by his resurrection, had raised up fallen man again to heaven. But as we have already observed in Tertullian a confounding of the Jewish with the Christian view of feasts, so we find also in him indications of the transfer of the law of the Jewish Sabbath to Sunday; for by him, attending to any business on Sunday seems to have been regarded as sinful."

"Those churches, however, which were composed of Jewish Christians, though they admitted, with the rest, the festival of Sunday, yet retained also that of the Sabbath."

P. 332. "As we have already remarked, the celebration of the Lord's supper was still held to constitute an essential part of divine worship on every Sunday, as appears from Justin Martyr."

Andrews' History of the Sabbath, p. 231, gives the following alleged quotation from Neander, Rose's Translation, p. 186.

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second

century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

The foregoing might afford some comfort to Sabbatarians, were it not for the fatal fact that Neander himself expunged that statement from his history. I presume the statement may actually be found in the first edition of Neander's history. Andrews himself confesses in a fine print footnote, that Neander did expunge the statement quoted. Here are Andrews' words:—

"It is true that in re-writing his work, he [Neander] ommitted this sentence."

Why did Neander omit that particular sentence in re-writing his history? There can be but one explanation. Neander, no doubt, discovered that his broad and sweeping declaration about Sunday observance being only a "human ordinance" was not exactly true and would not stand the criticisms of the learned—and he therefore wisely omitted the statement. In view of the fact that Neander himself repudiated that statement it seems rather gally for Andrews to quote it and seek for it the support of Neander's great name! Very likely Mr. Andrews sought to relieve his conscience a trifle by placing the fact of Neander's repudiation in a fine print footnote,

while at the same time he no doubt reasoned that very few would ever read the fotenote. But then Sabbatarians must have some kind of arguments, and in the absence of anything better, we presume they should be allowed what comfort there is in such feats as this. The foregoing is a fair sample of their "authorities" and also of their manner of handling them. The Schaff-Herzog Ency. speaks of Neander as "the father of modern church history."

Sect. 35. (b) Mosheim says (Sect. 35) in his history of the fourth century that as a result of the edict of Constantine (Sect. 79) the first day of the week was regarded with "*greater solemnity* than it had formerly been." The edict commanded rest on that day. Adventists at once jump to the conclusion that therefore before this edict Christians did not rest on that day. In drawing this conclusion they evidently get out of Mosheim's language what he never intended to put into it. More than a hundred years before this edict Tertullian (Sect. 19) had spoken of the advisability of Christians deferring their business affairs on the first day of the week. The thought that Mosheim intended and no doubt all that he intended, was this—that whereas

before the edict only Christians had observed the day, that thereafter all classes, (agriculturists excepted), pagans as well as Christians, were required to defer business on that day. For the whole population to rest on that day would certainly be "*greater solemnity*" than where only a portion rested.

Sect. 35. (c) Adventists continually complain that our authorities, historians, etc. are all first-day men. That is not our fault. It is a rule of evidence that every proposition to be proved must have brought to its support the very best evidence obtainable. In this case the first-day authorities are the only ones from which to quote. There are no others. It has been our aim to quote only such authorities as are, by the consensus of the opinion of the religious world, entitled to consideration. It so happens that Seventh-day Adventism has produced no great historian, commentator, scholar or theologian. That again is not our fault. If there were any authors among Sabbatarians whose productions rose above the level of mere partisan quibblers they would gladly be heard. Seventh-day Adventism should not chide first-day authors with quoting only first day authorities, at least until *they* themselves pro-

duce something in the way of history or religious literature that is worth being quoted. The real trouble is that all the historians are against Sabbatarianism and Sabbatarians know this to be the fact. They have ransacked the earth and likely Mrs. White during some vision has examined all the records of heaven itself to find something to offset the evident facts of history as presented by the historians, encyclopedias, and Fathers of the early church. Finding nothing they now set up a whine that we quote "only first day authors."

In a small volume which the author expects to publish soon we shall quote *very extensively* from Mrs. White the prophetess. By the time a Seventh-day Adventist completes the reading of that little book he will in all probability be glad there are not many such luminaries among Adventists from which to quote.

A volume of such testimonies might easily be gathered. Lack of space forbids that we pursue this line of evidence further at present.

The foregoing quotations are representative of the conclusions of all generally recognized authorities among the historians. Surely it requires a presumptious soul to set at

naught the conclusion of the scholarship of the whole world upon a question of fact, such as is now on trial in this court, and upon which the jury of historians have reached so unanimous a verdict.

Chapter IV.

WHAT THE ENCYCLOPEDIAS SAY.

Sect. 36. In this chapter we shall give the testimony of the leading Encyclopedias. Their united voice that the first-day of the week has been observed as the "Lord's day" from the Apostolic age down to the present is not to be disposed of with a simple sneer. Upon other historical matters we consult and rely upon the Encyclopedias. Why are they not reliable on this question? Does the fact of writing upon the "Lord's day" question change an otherwise honest and competent author into a dishonest incapable?

Sect. 37. The Encyclopedia Britannica.

"SUNDAY, OR THE LORD'S DAY. According to all the four evangelists, the resurrection of our Lord took place on the first day of the week after His crucifixion (Matt. 28:1, Mark 16:2, Luke 24:1, John 20:1, Mark 16:9) and the Fourth Gospel describes a second appearance to His disciples as having occured eight days afterwards (John 20:26). Apart from this central fact of the Christian faith, the Pentecostal outpouring of the Spirit, seven weeks later, described in Acts 2, cannot have failed to give an additional sacredness to the day in the eyes of the earliest converts. Whether the primitive church in Jerusalem had any special mode of observing it in its daily meetings held in the temple (Acts 2:46) we cannot tell; but as there is no doubt that in these gatherings the recurrence of the Sabbath was marked by appropriate Jewish observances, so it is not improbable that the worship on the first-day of the week had also some distinguishing feature. Afterwards, at all events, when Christianity had been carried to other places, where, from the nature of the case daily meetings for worship were impossible, the first day of the week was everywhere set apart for this purpose. Thus Acts 20:7 shows that the disciples in Troas met weekly on the first-day of the week for exhortation and the breaking of bread; 1 Cor. 16:2 implies at least some observance of the day; and the solemn commemorative character it had very early acquired is strikingly indicated by an incidental expression of the writer of the Apocolypse (1:10) who for the first time gives it that name ("the Lord's day") by which it is almost invariably referred to by all writers of the century immediately succeeding Apostolic times."

Sect. 38. Johnson's Universal Ency. Article "Sabbath."

"The resurrection of Christ and his subsequent appearances to his disciples till his ascension, and the miraculous descent of the Holy Spirit on the first-day of the week, led to that day being set apart for the special religious assemblies of the Christians and for the simple services of their faith. For a time the Jewish converts observed both the seventh-day, to which the name Sabbath continued to be given exclusively, and the first-day which came to be called the Lord's day. St. Paul sought to relieve the consciences of the Gentile Christians from the obligation of keeping the Jewish Sabbath, and warned them that such observance might even be an evidence of backsliding (Col. 2:16; Gal. 4:10). Within a century after the death of the last of the apostles we find the observance of the first-day of the week, under the name of the Lord's day, established as a universal custom of the church."

Sect. 39. Schaff-Herzog Ency. of Religious Knowledge.

"Sunday, the first day of the week, was adopted by the early Christians as a day of worship."

"Sunday was emphatically the weekly feast of the resurrection of Christ, as the Jewish Sabbath was the feast of the creation. It was called the "Lord's day" and upon it the primitive church assembled to break bread (Acts 20,7; 1 Cor. 16:2). No regulations for its observance are laid down in the New Testament, nor indeed, is its observance even enjoined; yet Christian

feeling led to the adoption of the day, in imitation of the Apostolic precedent. In the second century its observance was universal."

"The Jewish Christians ceased to observe the Sabbath after the destruction of Jerusalem."

"Lord's day, the oldest and best designation of the *Christian* Sabbath; first used by St. John, Rev. 1:10."

Sect. 40. Ency. of Religious Knowledge. (Christian Literature Co., New York, 1890.) Article "Sabbath."

"The early Christian fathers refer to the first-day of the week as the time set apart for worship, and this usage prevailed over the whole church, but it was not till the time of Constantine, A. D. 321, that an edict was issued requiring a certain degree of abstinence from labor on the Lord's day or Sunday."

"For a time Jewish believers observed the seventh day also, but they did not require this of any (Col. 2:16)."

Sect. 41. The Penny Ency. Article, "Sunday."

"Sunday, the first-day of the week. Besides the name of 'Sunday,' it was called by the early Christians 'the Lord's day,' from its being the day on which the resurrection of Christ took place; and it was kept sacred in commemoration of that event."

Sect. 42. Rees's Cy. Article "Sunday."

"Sunday. the first day of the week."

"The appellation of 'Lord's day' was adopted by the earliest Christian writers. At the time when St. John wrote the book of his revelation, the first-day of the week had obtained this name (Rev. 1:10)."

"We have reason to believe, that by the 'Lord's day' was meant 'the first day of the week;' because we find no traces of any distinction of days, which could entitle any other to that appellation; accordingly this appellation was used both by the Greek and Latin churches."

Sect. 43. New American Ency. Article "Lord's day."

"Lord's day, the legal name of Sunday. In the early ages of Christianity, it does not seem to have been supposed that Sunday had taken the place of the Jewish Sabbath; but from the days of the Apostles it was regarded with veneration, as the *dies dominica*, or the Lord's day."

Sect. 44. Biblical, Theological, and Ecclesiastical Cy., by M'Clintock & Strong. Article "Sunday":—

"It is called, also, the Lord's day, its sacred observances being especially in his honor. The apostles themselves introduced the religious observance of Sunday, meeting for divine service (Acts 20:7; 1 Cor. 16:2),

and the opposition in the Christian church to Judaism early led to the substitution of Sunday for the Sabbath."

"The great care and concern of the primitive Christians for the religious observance of Sunday is seen in their ready and constant attendance upon all the offices and solemnities of public worship, and this too, even in times of persecution; from their studious observance of the vigils. or nocturnal assemblies preceding the Lord's day; from their attendance, in many places, upon sermons twice a day, and at evening prayers; and from the censures inflicted upon those who violated the laws concerning the religious observance of the day. The celebration of the eucharist was a standing part of divine service every Lord's day, and every communicant was expected to partake thereof."

Article "Sabbath." In speaking of the first day of the week it is said:—

"It is called *the Lord's day, kuriake,* a term otherwise only used in the New Testament in reference to the sacred supper (1 Cor. 11:20), and as in the latter passage it denotes that which specially commemorates the death of our Lord, it seems indisputable that it is applied in the former to that which specially commemorates his resurrection (Rev. 1:10)."

"The first-day of the week has always been observed by the Christian Church in memory of Christ's resurrection."

Sect. 44. (a) Kitto's Cy. of Biblical Literature. Article "Lord's day":—

"The expression so rendered in the Authorized English Version (*he kuriake hemera*) occurs only once in

the New Testament, viz. in Rev. 1:10, and is there unaccompanied by any other words tending to explain its meaning. It is, however, well known that the same phrase was, in after ages of the Christian Church, used to signify the first day of the week, on which the resurrection of Christ was oommemorated."

Sect. 44. (b) International Ency. Article, Sabbath:—

"By none of the fathers is any Sabbath-law whatever represented as being in force among the Gentiles." Vol. 12, p. 839.

"For several years after the death of Jesus the Church included none but Jews, and by these the Sabbath and other Mosaic rites continued to be observed as before," p. 858.

It is not stated in the New Testament that the Jewish Christians continued to observe the Sabbath. This fact however is brought out by the historians. At the same time the historians also tell us that they likewise continued to cling to all the rites and ceremonies of the entire Mosaic law. It seemed impossible for the early converts among the Jews to realize that the law of Moses was obsolete. Even the Apostles seem to have observod the ceremonial feature of the law, although they knew they were not binding. Paul about the year 58, was going up to Jerusalem for the

feast of Pentecost (Acts 20:16). The same Apostle went into the temple in connection with certain rites pertaining to the Nazarite vow and gave his sanction to the proceedure (Acts 21:17-26), and he also circumcised Timothy (Acts 16:1-3). None of these Jewish rites are binding upon Christians, although observed by the New Testament church and even by the Apostles themselves. And if it is a fact, though not stated in the New Testament, that the Jewish Christians did keep the Sabbath along with circumcision, what of it? The masses of the Christians still clung to the old rites in ignorance of the fact of their abolition. Congregations that were free from Jewish influence did not observe the Sabbath. And Paul finally declared the abolition of meats, drinks, feast days, new moons and Sabbaths (Col. 2:16-17).

Chapter V.

TESTIMONY FROM THE DICTIONARIES.

Sect. 45. A "Catholic Dictionary." By Addis and Arnold. Article, "Sunday."

"In commemoration of Christ's resurrection the Church observes Sunday."

"Sunday is merely of ecclesiastical institution, dating, however. from the time of the apostles. Such is the opinion of St. Thomas and of the greatest Catholic theologians."

"In a single passage of the New Testament, viz: Apoc. 1:10—we find a special name for the first day of the week, "the Lord's day."

After a reference also to Acts 20:7, and 1 Cor. 16:2 the writer says:

"The scriptural reference given above show that the observance of Sunday had begun in the Apostlic age."

Sect. 46. Dict. of Christian Antiquities By Wm. Smith and Prof. Cheetham. Article "Lord's day."

"Lord's Day. The origin of the name is undoubtedly to be found in the well known passage Rev, 1:10, *he kuriake hemera*. Even if that passage stood alone, it would be difficult to accept either of the rival interpretations, one of which refers the name to the Sabbath, and the other to the 'Day of the Lord.' But taking into consideration the remarkable catena of patristic usage which, from Ignatius downwards, establishes the regular and technical use of *he kuriake* for the 'first-day of the week,' it is not too much to say that these interpretations may be dismissed as unworthy of serious attention."

"Turning from the name to the thing. it seems impossible to doubt that from the earliest existence of the church the Lord's day was observed as the characteristic Christian festival, hallowed as a commemoration of that Resurrection of the Lord, which was the leading subject in the earliest forms of Christian preaching.'

Sect. 47. Smith's Bible Dict. Article "Lord's day" After alluding to and quoting in Latin Constantine's decree of 321 says:

"Some have endeavored to explain away this document by alleging—

"4th. That Constantine then instituted Sunday for the first time as a religious day for Christians,

The fourth of these statements is absolutely refuted, both by the quotations made above from writers o

the second and third centuries, and by the terms of the edict itself. It is evident that Constantine, accepting as facts the existence of the 'Solis Dies,' and the reverence paid to it by some one or other, does nothing more than make that reverence practically universal. It is 'venerabilis' already."

"Richard Baxter has well summed up the history of the Lord's day at this point, and his words may not unaptly be inserted here: 'That the first Christian emperor, finding all Christians unanimous in the possession of the day, should make a law, as our kings do, for the due observing of it; and that the first Christian council should establish uniformity in the very gesture of worship on that day, are strong confirmations of the matter of fact, that the churches unanimously agreed in the holy use of it, as a separated day even from and in the Apostle's days. (Richard Baxter, On the Divine Appointment of the Lord's day, p. 41, 1671.)"

Chapter VI.

THE COMMENTATORS ON REV. 1:10.

Sect. 48. Albert Barnes.

"The word here rendered Lord's—*kuriakos*—occurs only in this place and in 1 Cor. 11:20, where it is applied to the Lord's supper. It properly means *pertaining to the Lord*; and so far as this word is concerned, it might mean a day pertaining to the Lord in any sense, or for any reason—either because he claimed it as his own and had set it apart for his own service; or because it was designed to commemorate some important event pertaining to him; or because it was observed in honor of him, It is clear (1) that this refers to some day which was distinguished from all other days of the week and which would be sufficiently designated by the use of the term. (2) That it was a day which was for some reason regarded as peculiarly a day of the Lord

or peculiarly devoted to him. (3) It would further appear that this was a day particularly devoted to the 'Lord Jesus' for (a) that is the natural meaning of the word *Lord* as used in the New Testament, and (b) if the Jewish Sabbath were intended to be designated, the word Sabbath would have been used. The term was used generally by the early Christians to denote the first day of the week." * "No one can doubt that it was an appellation given to the first-day of the week,' etc.

Sect. 49. Lange's Commentary—Edited by Schaff.

"On the Lord's day * * on Sunday (Acts 20:7, 1 Cor. 11:20, 16:2)."

Sect. 50. The Bible Commentary.

"*On the Lord's day*, 'the first day of the week,' the day of the Lord's resurrection."

Sect. 51. Meyer's N. T. Commentary.

"The *kuriake hemera* is the first-day of the week, the Sunday, which was celebrated as the day of the Lord's resurrection."

Sect. 52. Matthew Henry.

"Surely this can be no other than the Christian Sabbath; the first-day of the week, to be observed in remembrance of the resurrection of Christ."

Jamieson—Fausset—Brown.

"Though forcibly detained from church communion with the brethren in the sanctuary on the Lord's day, the weekly commemoration of the resurrection, John was holding spiritual communion with them."

Sect. 53. Quotations in this section are from Canright's Seventh-day Adventism Renounced, pp. 191-192.

Dr. Clark.

"The Lord's day. The first-day of the week."

Scott.

"On the Lord's day, which can be meant of no other than the day on which the Lord Jesus arose from the dead, even the first day of the week."

Eclectic Commentary.

"The Lord's day, the Christian Sabbath, the first-day of the week."

Chapter VII.

THE FIRST DAY OF THE WEEK AT CORINTH AND AMONG THE CHURCHES OF GALATIA.

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.—1 Cor. 16:1-2.

Sect. 54. In the Greek, 1 Cor. 16:2 begins as follows—*kata mian sabbaton*, etc. In both

the A. V. and R. V. this is translated, "Upon the first day of the week."

kata mian sabbaton

Upon the first [day] of the week.

As this translation now stands it does of course carry the idea that the duty here commanded was to be attended to upon each recurrence of the first-day of the week. But this translation is not entirely correct. The Greek word *kata* should here be translated by the English word "*Every*" or its equivalent; and 1 Cor. 16:2 should read substantially as follows—"On *every* first day of the week," etc Can this position be sustained? It can, by an abundant and overwhelming array of authorities, First, let us give attention to the translations.

1. American Bible Union. "On each first day of the week."

2. Living Oracles. (Translation by Doctors George Campbell, James Macknight, and Philip Doddridge.) "On the first-day of every week."

3. Interlinear New Testament. (Published by Arthur Hinds and Company, New York.) "Every first day of the week."

4. Emphatic Diaglott. (Translation by Benj. Wilson). "Every first day of the

week."

5. Murdock's Translation of the Syriac New Testament. "On each first day of the week."

6. Young's Bible Translation. (Author also of Analytical Concordance to the Bible). "On every first day of the week."

7. Noye's N. T. Translation. "Every first day of the week."

Sect. 55. Let us next have the testimony of two of the best commentators.

1. Meyer's Com. on the New Testament. 1 Cor. 16:2. "*Kata mian sabbaton*, on each first day of the week."

2. James Macknight, On the Epistles. 1. Cor. 16-2. "On the first day of every week. *Kata mian sabbaton.* * * And as *kata polin* signifies every city; and *kata mena*, every month; and Acts 14:23, *kat' ekklesia*, in every church. So *kata mian sabbaton*, signifies the first day of every week."

Argument is unnecessary. A position sustained by the foregoing list of high authorities may be regarded as settled. Wittingly or unwittingly, J. N. Andrews, the foremost historian of Seventh-day Adventism, in his

History of the Sabbath p. 176, confesses that the duty here ordained whatever that duty was, was to be attended to "on each first day of the week." We quote—

"'Upon the first day of the week, let every one of you lay *by him* in store.' But what do these words ordain? Only one answer can be returned: They ordain precisely the *reverse* of a public collection. Each one should lay by himself on each first day of the week according as God has prospered him, that when Paul should arrive. they might have their bounty ready."

Whether Mr. Andrews was aware that "each first day" was the correct translation, or unintentionally blundered into a statement of the truth, *quaere*; but the fact remains nevertheless. As to whether this was a public or private collection we shall shortly discuss.

Sect. 56. The First Corinthian letter was written by Paul at Ephesus about the year A. D. 57. He directs the church at Corinth to collect offerings to be sent to the brethren at Jerusalem. It was Paul's expectation to visit Corinth and send this bounty to Jerusalem by the hands of those recommended by the Corinthian church (1 Cor. 16:1-4), and the Apostle thought that he might possibly go to Jerusalem with them. With these facts in mind let us now notice the reason why Paul commands that this offering be taken on the

first-day of the week, viz.—"that no collections be made when I come." The church met each first-day of the week. At such times the brethren were all together in one place. Here the offerings were made, and placed, no doubt, in the church treasury. This would avoid the necessity of taking "collections" when the apostle arrived. If, as Mr. Andrews suggests, and as Sabbatarians contend, this collection ordered by the Apostle was only a private affair and there was in fact no public assembly of the church on the first-day of the week—then the offerings of the various members would still have been at their private residences when Paul arrived in Corinth and the "collection" would still remain to be taken. We have heard of a man who "traveled in a gang all by himself, alone," and that seems to be the Seventh-day Aventist idea about this collection that Paul enjoins—that each member of the church, on the first-day of the week, was to take up a collection "all by himself alone at home." But for each member to merely set aside something at home would leave the collection yet to be taken when Paul arrived, and yet the very thing that Paul aimed to avoid, was the necessity of taking the "collections" after his arrival at Corinth. The Apostle wanted them to have the money ready

when he reached Corinth, but if the money was still scattered around at the homes of the various members, according to the Sabbatarian theory, the fund would not be ready, and the collection would still remain to be taken. To picture out Paul as supposing that the mere setting aside of a sum by the members at home on each first-day of the week, would avoid the necessity of a collection in order to have the fund ready for transportation to Jerusalem, is to make him out a fool. There is but one rational explanation of Paul's command and conclusion in this passage. The church met each first-day of the week—upon these occasions the members brought their offerings together and deposited them in the church treasury. As a matter of course, when Paul reached Corinth the fund would be ready to forward to Jerusalem and there would be no "collections" necessary after his arrival. It is a necessary inference from this passage that there was a meeting of the church upon the first-day of each week.

Sect. 57. The command found in 1 Cor. 16:1-2 was not confined to the one church at Corinth, but the same instruction had been given to the "churches of Galatia" (1 Cor. 16:1).

The churches of Galatia must then also have been in the habit of holding their church assemblies on the first-day of each week. Galatia was a large interior province of Asia Minor and the Galatian letter was addressed to the churches of that province. It is then a thing proven, that the church at Corinth and the churches of Galatia held their congregational assemblies on each first-day of the week. That which was the practice of these churches was no doubt the general custom everywhere, for it is an unsupportable assumption to suggest that a part of the church observed one day and a part a different day. And this First Corinthian letter was addressed, not only to the brethren at Corinth, but to "all that call upon the name of our Lord Jesus Christ in every place," (1 Cor. 1:2).

Sect. 58. In 1 Cor. 16:2, Paul commands each one to lay "by him" in store. Sabbatarians make a great fuss over the expression "by him." These words, so they contend, necessarily mean "by him at home." The Greek is *par heauto. par* (by) *heauto* (him). That these Greek words do not necessarily mean, "by himself at home," we shall endeavor to prove by an appeal to the authorities.

1. The Emphatic Diaglott renders *par heauto*—"by itself."

2, The Living Oracles likewise translate these words—"by itself."

2. Rotherham's Translation also renders simply by—"by itself."

These authorities show it to be entirely permissible to render *par heauto* simply by the words "by itself." So far as the Greek *par heauto*, or the English equivalent, "by itself," or, "by him," are concerned, the reference might be, indifferently, to a public collection or to a setting aside of a fund at home. The specific reference in this particular place must be determined by the context. The latter part of the 2nd verse is decisive on this point. The putting "by itself" had reference to some sort of a Church treasury into which all the members deposited their offerings, for, by this laying aside of money, all necessity of any collection after Paul's arrival at Corinth was to be avoided. And there could be no such collection as this on each first-day of the week without some regular meeting of the church upon that day. To say that *par heauto* means "by himself at home" is to add the words "at home" without authority and contrary to authority as we have shown.

That the Greek *heauto* might refer to a mere setting aside of funds at home is not denied. That there is anything in the word which necessarily implies a mere setting aside is emphatically denied. The following lexicons give as one meaning of the word *heauto* simply "itself." Westcott and Hart, Liedell and Scott, and also Strong. No doubt all other lexicons of any repute do the same. The testimony of these three is sufficient to establish the meaning of any word. Mr. Andrews in his History of the Sabbath, p. 177, quotes the oft quoted dictum of a certain Mr. J. W. Morton, "late Presbyterian missionary to Hayti," concerning *par heauto*. He there gives an alledged translation into English of certain Latin, French, German, Dutch, Italian, Spanish, Portugese, and Swedish versions. To all this we merely reply:—(1) He presents no proof that his rendering of these versions is correct, and (2) these versions are themselves only translations. They are not the original. The first Corinthian letter was written in Greek. The English rendering of the versions named, is, at best, only a translation of a translation. In our investigation we have appealed directly to the original Greek text, and in proving that to be in harmony with our position we have effectually cut off all neces-

sity and likewise all propriety of any further discussion on this point.

We have a dim recollection of having heard a Sabbatarian attack the argument based upon this scripture in the following scientific manner. Said he—"If a man had placed his offering in the church treasury, and then gone home, his offering would be no longer *by him*, but would, if the member lived distant from the treasury, be removed *from him* whereas the Apostle's command was to lay '*by him.*'" We replied—that if the member should lay aside his offering at home *by him* and then go to church at any time, he would also be separated *from* his offering and it would be longer *by him.* Such reasoning would preclude the idea of this offering being either public or private. That which proves too much, proves nothing. We have simply called attention to this quibble as a new illustration of the old proverb, that "drowning men catch at straws." However in this instance even the "straw" seems to be lacking.

Sect. 59. We close this argument by quoting a few of the commentators on 1 Cor. 16:1-2. While the followers of Ellen White may not find the sayings of the commentators

very acceptable, yet to others their observations may proove of value.

1. Macknight, On the Epistles.

"The Apostle means the treasury of the church, or some chest placed at the door of the church to receive their gifts. For although the Corinthians had separated a sum weekly for the saints. yet if they kept it in their own possessions, the collections, as was observed in the preceding note, must still have been to make when the Apostle came, contrary to his intention. From this passage, it is evident that the Corinthian brethren were in use to assemble on the first-day of the week for the purpose of worshipping God. And asthe Apostle gave the same order to the Galatians, they likewise must have held their religious assemblies on the first day of the week."

2. Jamieson, Fausset, & Brown.

"First-day of the week already kept sacred by Christians as the day of the Lord's resurrection, the beginning day both of the physical and of the new spiritual creations."

3. Doddridge.

"*Treasuring it up.* We render it. *let every one of you lay by him in store.* But the following words show, that it was to be put into a common stock. The argument drawn from hence for the religious observation of the first-day of the week in these primitive churches of Corinth, and Galatia. is too obvious to need any farther illustration, and yet too important to be passed by in an entire silence."

4. Adam Clark.

"It appears from the whole, that the first-day of the week, which is the Christian Sabbath, was the day on which their principal religious meetings were held in Corinth and the churches of Galatia; and consequently in all other places where Christianity had prevailed."

Sect. 59. (a) That it was the custom of the church at Corinth to observe the Lord's Supper when they met is evident from 1 Cor. 11:20-34. It may be interesting as well as throwing important light upon this subject to read the Syriac of 1 Cor. 11:20. Here it is as translated by Murdock—"When therefore ye come together, ye eat and drink, not as is becoming on the day of our Lord."

The church at Corinth, as we have seen, met each first-day of the week, and as we shall yet see (Chapter on Acts 20:7). it was the universal custom of the early church to observe the Supper every Sunday, and this day is called in the Syriac, "the day of our Lord." The Preshito Syriac (herein quoted), is "very generally admitted to be the oldest version that has come down to us, of the New Testament in any language." This version comes from early in the second century, or may be, from even the first century.

Schaff. Herzog, Article, Bible Versions, says of it;—

"It is no improbable conjecture which assigns the version to the second century.

While the Syriac version brings out no new fact, yet it serves as additional and conclusive proof that the day upon which the Supper was generally observed was already, early in the second century, considered as "the day of our Lord,"—as belonging to him—and John wrote Rev. 1:10 almost at the very close of the first century.

Kitto's Cy. of Bib. Lit., Article, Syriac Versions says:—

"The Preshito in the Old and New Testaments is one and the same version, having been made in the first century of the Christian era."

Chapter VIII.

THE MEETING AT TROAS.

Acts 20:4-18, 25. 4. And there accompanied him as far as Asia, Sopater of Beroea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secudus; and Gaius of Derbe and Timothy; and of Asia, Tychicus and Trophimus. 5. But these had gone before, and were waiting for us at Troas. 6. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days. 7. *And upon the first-day of the week, when we were gathered together to break*

bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. 8. And there were many lights in the upper chamber, where we were gathered together. 9. And there sat in the window a certain young man named Antychus borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep, he feel down from the third story, and was taken up dead. 10. And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him. 11. And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed. 12. And they brought the lad alive and were not a little comforted. 13. But we, going before to the ship, set sail for Assos, there intending to take in Paul; for so had he appointed, intending himself to go by land. 14. And when he met us at Assos, we took him in, and came to Mitylene. 15. And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus. 16. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem

the day of Pentecost. 17. And from Miletus he sent to Ephesus, and called to him the elders of the church. 18. And when they were come to him, he said unto them, * * 25. And now, behold. I know that ye all, among whom I went about preaching the kingdom, shall see my face no more.

Sect. 60. We have here an actual instance of a congregation of Christians meeting upon the first day of the week to attend to a solemn institution, the Lord's supper. This meeting was to attend to a Christian duty. It was a public assembly of Christians gathered for worship, on the first-day of the week. But, says the Sabbatarian quibbler, "This is *only one* instance." We reply—that is *just one more instance* in favor of the first-day of the week than the said Sabbatarian can find in the New Testament in favor of the Sabbath. In all the New Testament, though it covers the history of the church for fully sixty-five years, that is, from Pentecost to John's death, there is not recorded a single case of a congregation of Christians meeting upon the Sabbath, to attend to any Christian duty. If an actual case of a congregation meeting upon the first day of the week proves nothing

for first-day observers, in how much worse plight then must Sabbatarians be who cannot produce from all the New Testament even a hint at one such occurence in favor of the seventh-day of the week!! Sabbatarians seize upon those instances where Paul went into the Jewish synagogues on the Sabbath and preached to his Jewish brethren —places where there were no organized churches—and where Paul went and preached simply because he could get a hearing there, and seem to imagine they have an argument. (Just as Seventh-day Adventist preachers will—in a new place—hold extra service upon Sunday—and in some Sunday-keeping church building too—if one can be secured—because they can get a larger hearing under those cir cumstances than otherwise.) But when we point to that *congregation* of Christians at Troas actually meeting for worship on the first day of the week—oh, that don't prove anything!!!! "Oh, Consistency, thou art a jewel" whose radiant presence seems ever to have eluded the Sabbatarian disputant. Mark well the exact point that we urge here—Acts 20:7 affords an instance of a congregation of Christians meeting upon the first-day of the week to attend to an act of Christian worship. The followers of Ellen White can bring no such in-

stance of a congregation of Christians meeting to attend to any act of Christian duty on the Sabbath—from the New Testament record. We have proven the meaning of the term "Lord's day" as found in Rev. 1:10; we have shown a command in 1 Cor. 16:1-2 which necessarily implies a meeting of the Corinthian and Galathian churches on the first-day of the week, and now we have produced an indisputable occurence of a congregation of Christians meeting for worship on the first-day of the week. What more can reasonably be required?

Sect. 61. Paul and his company were at Troas seven days. They must then have been there over one Sabbath day. There is not one word said about any meeting on the Sabbath, while the meeting on the first day of the week is written up at length. This circumstance is against the probability of there having been any Sabbath meeting.

The observance of the Lord's Supper was reserved for the first-day of the week, and the primary purpose of the meeting was to "break bread"—as Luke puts it, "when we were gathered together to break bread"—that is—to observe the holy supper. Luke speaks of the matter as though it was a custom of

the brethren so to do--and in the light of all that we have already seen in this investigation, we may say with the utmost confidence that such was the case. If Luke had declared that the brethren met to hear Paul preach then there might possibly be some plausibility in the suggestion that this was a special, called meeting to hear the great Apostle. Though Paul was among them it is not said that the appointment was occasioned by his presence. The church met to attend to a duty that was wholly independent of Apostolic presence. They were accustomed to attend to the Lord's Supper at stated periods. Every congregation did this. The church at Troas met as usual to attend to this duty on the first-day of the week, and ,Paul being there, preached to them. The preaching of Paul was a mere incident of the meeting. Thus it appears that the Troas meeting was no unusual or extraordinary affair. The church met, not especially to hear Paul or see the visiting brethren, but to attend to the ordinary duty of celebrating the memorial of Christ's sufferings. And of course met at the usual time--and thus it is that this meeting becomes a certain index to the custom of that congregation. That which was the rule there, was no doubt the rule everywhere.

Sect. 62. Paul's business in Troas was to meet the church there. It was his idea that this would be the last time he would see them, (verse 25). He did not own the ship in which he traveled. He and his company were only passengers. The ship sailed from Troas apparently sometime on the first-day of the week. It was no doubt known beforehand when the ship would depart. All of the company except Paul left Troas on the vessel. By water it was about forty miles to Assos (verses 13-14). By land it was about nineteen miles. The A. V. says it was Paul's intention to go "a-foot" to Assos (verse 13). The R. V. says "by land," but the marginal rendering even in the R. V. is "on foot." So we may consider it settled that Paul walked from Troas to Assos, a distance of nineteen miles. His traveling companions took the more comfortable passage on the ship. Why did not Paul sail with the ship? Why did he not go with the remainder of the company? Why did he impose upon himself the task of a nineteen miles walk? This long tiresome journey followed immediately after a sleepless night (verse 11), most of which had been spent in the very exhausting work of preaching (vs. 7, 11). There is but one explanation. It is this—Paul was determined to meet the church

at Troas—there was no meeting of the church until the first-day of the week—the ship was due to leave before he could deliver his entire message to the brethren—hence, there was left to him but one of two courses—leave with the ship and leave many things unsaid that he much desired to say to the church at Troas—or, himself remain behind at Troas, preach all night, and then rush nineteen miles across the country on foot and rejoin the ship, which had to make a forty mile sail to reach the same point. Paul chose the latter course. If there had been any meeting of the church on the Sabbath he could have delivered his message to the brethren at that time, and no doubt would have done so, and then the hour for the ship's departure would have found his work in Troas finished and himself ready to sail with the remainder of the company. Paul was in Troas seven days (verse 6). He had reached there the preceding Monday. This was just too late for the regular weekly meeting of the church the preceding day. He had an abundance of time in which to have delivered a dozen discourses to the church, but he had to wait until the church met and this did not happen until the next first-day of the week. If there had been a Sabbath meeting he could have been ready to depart with his traveling

companions on board the ship. There was none and therefore the facts are as they are.

Sect. 63. The Hebrews began the day at sunset under the Old Testament economy. The Romans reckoned the day from midnight to midnight. So far as our argument is concerned it makes no difference which method Luke reckoned by in this passage. Whichever way it was the meeting at Troas was on the first-day of the week. If Luke uses the Roman method, then the meeting was on what we would style Sunday evening. If we adopt this view it is objected that the observance of the Lord's Supper did not in fact occur until Monday morning, as it seems that Paul's first address lasted until midnight and that it was after this that the loaf was broken. This objection however seems to be without weight. It would have been no sin to have broken the bread on Monday, and this passage shows conclusively that it was the custom of this church to meet on the first-day of the week to break bread, and that it did meet upon that day for that purpose in this instance, and was only prevented from carrying out the usual order by the unusually lengthy discourse of the Apostle. As we have observed, there was

no impropriety in observing the Supper on Monday morning, and so far as we know, there was no peremptory command that the Supper be observed each first day of the week, though this seems to have been the custom. And inasmuch as the weekly observance of the holy Supper grew up under the eyes of the Apostles themselves, it would seem eminently proper that all who seek the good old paths of the Apostolic way should do likewise. However, in the absence of any positive command, there was then, and could be now, no sin or even impropriety, in defering the Supper until after midnight, especially where the services were solemn and continuous during the entire preceding part of the night. The foregoing remarks are based opon the supposition that it is a thing well proven that the holy Supper was not observed until after midnight. As a matter of fact it is not and cannot, be proven that the Lord's Supper was defered upon that occasion until midnight. Twice in this 20th chapter of Acts the breaking of bread is spoken of (verses 7 and 11.) It is true the language in both instances is very much the same and yet the latter instance (verse 11) may possibly refer simply to refreshments partaken of by Paul. The language is, "when he (Paul) was gone up, and had

broken the bread, and eaten," etc. It is said that this only means that Paul presided at the table of the Lord. The language may possibly mean no more than that, and yet the statement as it stands would fit in equally as well and indeed better, with the theory that this latter breaking of bread had reference to food taken by Paul to sustain his physical strength. It will be noticed that Paul's traveling companions were at the meeting early in the evening.

In verses 7 and 8, Luke says; "we" showing that Luke and no doubt the remainder of Paul's company were presented in the early part of the service. They left to take the ship before the long night meeting closed. It was no doubt known before the service began that they could only remain a short time. Under these circumstances it would seem probable that the memorial of our Savior's sacrifice would be celebrated during the first part of the service in order that these brethren might enjoy the privilege of partaking of the Supper with the church before their departure. If the facts lie with the probabilities, then the Supper was not deferred until after midnight, and the breaking of bread in verse 7 was the Lord's Supper and attended to ear-

ly in the evening and verse 11 only refers to food taken by Paul. This is not a matter about which to be dogmatical. These observations are made merely to bring out the fact that it is not settled that the Supper was delayed until Monday morning, and that if it was so delayed, that even then our argument is not weakened. The popular hour at which the Supper was observed is not the controlling issue. After all is said and done it still remains a fact that the Troas church met upon the first-day of the week to attend to a Christian duty. And facts are stubborn things.

Sect. 64. Suppose, however, that Luke reckons time after the Hebrew manner—what then? Only this, that in that case the meeting at Troas would have occured on what *we* would call Saturday evening, but not on what *Luke* would have called Saturday evening. Right here Sabbatarians attempt to confuse the minds of people and create the impression that this meeting occured on Saturday. The statement of Andrews in his Hist. of the Sabbath, p. 181, is a fair sample of their slight-of-hand trickery on this point. Mr. Andrews says:—

"From this follows the important consequence that this first-day meeting was upon Saturday night."

The foregoing statement is full of deception—as carrying with it, to the uncritical mind, the idea that this was not, after all, a first-day of the week meeting. Now the meeting was a night meeting for there were "many lights," (verse 8). If Luke reckoned time from sunset to sunset, as Sabbatarians, without one particle of proof always assert, then Saturday ended at sunset, and the first-day of the week at once began, and this meeting, according to Luke's method of reckoning time, was not on a Hebrew Saturday at all, but on the first-day of the week. Sabbatarians first assert that Luke used the Hebrew method of reckoning time. This they cannot prove. They next assume that the average person will forget to weigh carefully the difference between a Hebrew Saturday and our Saturday. They then assert that the Troas meeting was on Saturday night—and leave the hearer or reader to infer that it was really a Sabbath meeting. But if Luke really reckoned time as they claim, this meeting was after the Hebrew Saturday was past and the first-day had begun. Our Saturday ends at midnight, but, allowing the Sabbatarian Hebrew

time in this passage, Luke's Saturday would end at sunset. Luke says this meeting was on the first-day of the week, and everybody except infidels and Seventh-day Adventists concede his statement to be correct. Neither of these classes however are ever satisfied with what the Bible says. Infidels prefer Paine and Ingersoll, and the Battle Creek Adventists prefer the visions of Ellen White. When Paul declares (Col. 2:13-17) the Sabbath to have been abolished along with the feasts, new moons, etc., Sabbatarians at once set about to prove that he did not mean what he said--and that the Sabbath is still binding, and when Luke declares (Acts 20:7) that the church at Troas met on the first-day of the week to break bread, Sabbatarians at once assert that said meeting was on Saturday night!! Who shall presume to measure the dire consequences of such unholy juggling with the word of the Almighty?

Sect. 65. It may be asked--Why do Sabbatarians make such desperate efforts to create the impression that Luke used the Hebrew method of reckoning time? Because if Luke does use that method, then Paul left Troas early on the morning of the first-day of the

week, and traveled nineteen miles to Assos on that day, thereby proving, so they say, that Paul did not regard the day as the "Lord's day" or as in any sense sacred. And upon this point the Sabbatarian debater usually spreads his wings for a lofty sail—and sometimes comes down with less of grace and visible satisfaction than was manifest in his spectacular ascension. Some years ago the author was engaged in public debate with a Sabbatarian, and our opponent was urging the point that Paul traveled on Sunday. It so happened that we had been at the railway depot in that self-same town some days before—and as fate would have it, upon Saturday too—yes, upon the Sabbath—and there we saw and conversed with the co-laborer of our opponent—and he was waiting for a train to arrive—and was expecting our opponent to come in on that train. Yes, one Adventist preacher at the depot on the *Sabbath* expecting another Adventist preacher to arrive on a train—and all on the Sabbath too—horror of horrors!!! After our opponent had expatiated sufficiently and apparently to his satisfaction, we called the attention of the audience to the facts as they had occured at the depot. Seeing that the atmosphere was getting unhealthy our opponent's moderator jumped up and explained

that Bro. C—— had an appointment,—and therefore the Sabbath traveling—and we promptly explained that Brother Paul had an appointment to catch up with that ship, so that he might reach Jerusalem by the day of Pentecost (verse 16) and therefore the Sunday traveling—and for some reason not stated to the audience, we heard nothing more about Paul having traveled on Sunday. Paul and his companions did not own that ship. They were only passengers, and were making a long journey, and when the ship sailed on Sunday they went with it. Paul, in order to complete his work with the Troas church, remained in Troas a few hours after the ship's departure and then cut across lots and boarded the vessel at Assos. When Sabbatarians are making a long journey, do they have the railroad and steamship lines stop at sundown on Friday evening and wait until the Sabbath is past before proceeding? To ask the question is to answer it. Neither did Paul and his companions own or control that sailing vessel. It was go when the ship went or never get to Jerusalem. When Sabbatarians are making a long journey, do they, when sundown comes Friday evening, jump off the train or vessel then carrying them and wait for another after sundown Saturday evening? No, they have

plenty of sense when traveling, but in debate ——— So then Paul and his companions may have traveled all day Sunday and regarded it as the Lord's day. It is never said that Paul ever stopped in a single instance in all his journeys on account of the Sabbath coming on. So far as the record informs us he always traveled right ahead, Saturday, Sunday, and every other day. It would be quite inconvenient for even a follower of Ellen White to climb off a ship in mid-ocean at sundown, Friday evening and swim around in that particular spot until another vessel happened along after the Sabbath was past. Perhaps however a Sabbatarian would make a raft of Sister's White's visions under such circumstances, and, inasmuch as no shark could ever swallow that vision on "dress reform," we presume he would be as safe as though he were on an ocean liner. Selah.

Sect. 66. Which method of reckoning time does Luke use? We do not know certainly. Adventists assert that the scriptural method is to measure the day from sunset to sunset. It is true that this seems to have been the order under the law of Moses. But we do not live under the Jewish

dispensation. We are under the Gospel and under the new law of Christ no particular method of reckoning time is commanded. We are left free to do as we please about that matter. Both the Hebrew and Roman methods of reckontng time obtain in the scriptures. When Sabbatarians assert that to reckon time from midnight to midnight is unscriptural, they merely expose their ignorance, that is all, unless we charge them with outright dishonesty. The Apostle John in his Gospel in at least one passage does not use Hebrew time but Roman time rather. Jno. 20:19 says, "When therefore it was evening, on that day, the first-day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you." This was the appearance of Jesus to his disciples on the day of his resurrection. Jesus arose early on the first-day of the week (Mark 16:9). We now turn to the 24th chapter of Luke to show that this meeting of Jesus with the disciples in Jerusalem on the day of his resurrection must have been quite late in the evening. Luke 24:13-16—"And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from

Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him." Also verses 28-36—"And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread. And as they spake these things, he himself stood in the midst of them, and saith

unto them, Peace be unto you." This is the same meeting as that recorded in Jno. 20:19. By reading the connection, it is easily seen that the appearance of Jesus recorded in each of these scriptures is his first appearance to the Apostles as a body after his resurrection. We next call the attention of the reader to the distance of Emmaus from Jerusalem. It was threescore furlongs. The Greek word here translated "furlong" is *stadion*. It is defined as follows:—

Liddell & Scott.

"*Stadion* * 600 Greek or 606¾ English feet, about ⅛ of a Roman mile."

Westcott & Hort.

"*Stadion*, * the eight part of a Roman mile, and nearly equal to a furlong, containing 201.45 yards."

Figuring upon the basis of Westcott & Hort's definition it will be found that Emmaus was 6.86 United States statute miles from Jerusalem. According to Liddell & Scott it would be a trifle further than that.

Barnes in his Commentary on this passage says,

"Threescore furlong. Sixty furlongs, or about seven or eight miles."

The place is now known as Kuriet el' Aineb.

Dr. Thompson in The Land and the Book, says,

"It took just three hour's moderate riding from Kuriet el' Aineb to Jerusalem." (Barnes Com. on Lu. 24:)

It should be remembered that in that land and time there were no leveled or paved roads. The country being so rough that to journey from Emmaus to Jerusalem requires three hours. When Jesus and the two disciples reached Emmaus, it was already "toward evening" and the day was "far spent" (verse 29.) This language indicates that the close of the day was near at hand. After this they sat down to eat and during the meal Jesus was made known to them, and then disappeared. That same hour they started back to Jerusalem—but it was about seven miles—and if they were supplied with beasts to carry them, it was a full three hours journey and must have been late in the evening, at least after sunset, before their arrival there. When they reached Jerusalem, they found the eleven and were rehearsing to them the wonderful occurrences of the afternoon when they were interrupted by the appearance of Jesus. The conclusion cannot be resisted by the candid and intelligent mind, in view of all the facts, that this appearance of Jesus was

late on what we call Sunday evening. According to the Hebrew method of reckoning time, which Sabbatarians claim to be the only correct method to apply in scriptural matters, the first-day of the week ended at sundown and this appearance of Jesus was in fact on the second day of the week, or what we call Monday. According to the Roman method of reckoning time the first-day of the week would not have ended until midnight. This appearance of Jesus to his disciples was certainly later than sundown, and yet John declares that it was on the "first-day of the week." John, therefore, in this place recognizes, and himself adopts and uses the Roman method, and reckons the day from midnight to midnight. All this sputtering about the unscripturalness of reckoning time after the Roman method is mere bosh — John uses that method himself in Jno. 20:19. We are not doing violence, then, to the scriptures to suggest that Luke may have used the same method in Acts 20:7.

That the Jno. 20:19 meeting was after sundown is about conceded by Andrews (See Sect. 76). Already in our Saviour's time the Jews had adopted the Gentile method of dividing the night.

The Schaff-Herzog Ency. under Article, Day, says:—

"The Jews, before the captivity, divided the night into *three* watches. * * In the New Testament, mention is made of *four* watches, because the Greek and Roman division was then adopted."

It is mere assumption then to claim that New Testament writers confine themselves to the Jewish manner of reckoning the day. Further on this point we quote from the Dict. of Religious Knowledge, Article, Day.

"The Hebrews began their day in the evening, and they divided it into morning, noon, and night (Psa. 53:27). The mention of hours dates from the captivity (Dan. 3:6), and the division is therefore doubtless of Babylonian origin. The night was divided into three watches, from sunset to midnight, from midnight to cockcrow (Judg. 7:19), and from cockcrow to sunrise (Ex. 14:24.) But in New Testament times the Greek and Roman division into four watches was adopted."

The assumption that the New Testament writers recognized only the ancient Hebrew division of the day and night is not well founded.

Sect. 67. All the probabilities support the notion that Luke uses the Roman method in Acts 20:7. Prof. A. Rauschenbauch, of Rochester Theological Seminary says:—

"These events did not occur in the time of the Old Testament, but of the New; not in Palestine, but upon

the east coast of Asia Minor, nearly a thousand miles away. Furthermore, this was the time of Roman rule, and upon every land and people that the Romans conquered they imposed, not only their laws, but also their mode of reckoning time. Now, from their earliest history, the Romans began the day at midnight. At this visit of Paul to Troas, the west coast of Asia Minor had been in their possession for one hundred and eighty years."—Saturday or Sunday, p. 14, (Quoted by Canright, Seventh-day Adventism Renounced, p. 205).

Prof. Hackett, on Acts 20:7 has this to say:—

"As Luke has mingled so much with foreign nations and was writing for Gentile readers, he would be very apt to designate the time in accordance with their practice; so that his evening or night of the first-day of the week would be the end of the Christian Sabbath, and the morning of his departure that of Monday." (Quoted from Canright as above.)

Acts of Apostles is addressed to Theophilus (Acts 1:1). Barnes in commenting on Lu. 1:3, where the same party is mentioned, says:—

"It is probable that he was some distinguished Roman or Greek."

Prof. W. M. Ramsay says of Theophilus:—

"It has an important bearing on Luke's attitude to the Roman state that his work is addressed to a Roman officer who had become a Christian." (Studies in Acts (Lhamon), p. 301.

The book of Acts was then addressed to a Gentile. All the facts construed together make it almost certain that Luke uses Roman time in his historical narrative. That being true the meeting at Troas was on Sunday evening.

Sect. 68. In this section we give quotations from a few Commentators upon Acts 20:7.

1. Olshausen.

"It presents an example of a meeting by night, and, secondly, because it shows that the observance of Sunday existed as early as the times of the Apostles, which is also proved by 1 Cor. 16:2. The connection plainly leads to this conclusion, that the apostle wished to observe Sunday with the church, and to celebrate the Lord's supper, as also the *agape* with them, before he left Troas. The most natural supposition is, that from the very commencement of the church, believers distinguished the day of our Lord's resurrection, and celebrated it with solemn meetings."

2. The Pulpit Commentary.

"This is an important evidence of the keeping of the Lord's day by the Church as a day for their church assemblies."

3. Mathew Henry.

"They came together upon the first-day of the week, which they called the Lord's day, (Rev. 1:10)."

"This is here said to be the day when the disciples came together, that is, when it was their practice to come together in all the churches."

4. Jamieson, Faussett & Brown.

"This, compared with 1 Cor. 16:2, and other similar allusions, plainly indicates that the Christian observance of the day afterwards distinctly called 'the Lord's day,' was already a fixed practice of the churches."

5. Life and Epistles of St. Paul, by Conybeare & Howson, p. 626.

"The first-day of the week, v. 7, This is a passage of the utmost importance, as showing that the observance of Sunday was customary."

6. Barnes.

"*And upon the first day of the week.* Showing thus that this day was then observed by Christians as holy time. Comp. 1 Cor. 16:2; Rev. 1:10." (Dungan's Sabbath or Lord's day, p. 64).

7. Alford. Quoted from Clarke on Acts 20:7.

"We have here an intimation of the continuance of the practice, which seems to have begun immediately after the resurrection, of assembling on the first-day of the week for religious purposes."

Sect. 69. It is generally conceded that the primitive church observed the Lord's Supper every Sunday. This being true, there must have been a meeting of the church each first-day of the week, and if so, that day was

unquestionably the Lord's day of the New Testament. We quote a number of witnesses upon the frequency of the observance of the holy communion in the early church.

1. Albert Barnes in his comments on Acts 20:7 says:—

"It is probable that the Apostles and early Christians celebrated the Lord's Supper on every Lord's day." (Dungan's Sabbath or Lord's day, p. 64).

2. Scott, Commentary on Acts 20:7:—

"Breaking of bread, or, commemorating the death of Christ in the eucharist, was one chief end of their assembling; this ordinance seems to have been constantly administered every Lord's day." (Dungan's Sabbath or Lord's day, p. 63)

3. Dr. Mason. Lectures on Frequent Communion, Edinburgh edition, quoted by Dungan in Sabbath or Lord's day, pp. 63-64, says:—

"Communion every Lord's day was universal, and was preserved in the Greek church till the seventh century; and such as neglected three weeks together were excommunicated."

4. Adam Clarke. Comment on Acts 20:7:—

"To break bread. Intimating by this, that they were accustomed to receive the holy sacrament on each Lord's day."

5. Matthew Henry. Comment on Acts 20:7:—

"In the primitive times it was the custom of many churches to receive the Lord's Supper every Lord's day."

6. Kitto's Cy. of Biblical Literature, Article, Supper of the Lord.

"The early church appears, from a vast preponderance of evidence, to have practiced communion weekly, on the Lord's day."

7. Schaff-Herzog Ency., Article, Lord's Supper.

"Originally the Communion was administered every day then every Sunday."

8. Richard Watson in his Theological Institutes, Vol. 2, p. 670, says of the Supper:—

"The early Christians observed it every Sabbath."

9. Doddridge. (Waggoner & Vogel Debate, page 108.)

"It is well known that the primitive Christians administered the Eucharist every Lord's day."

10. Dr. J. M. Cramp, Pres. Arcadia College, (W. & G. Debate, p. 108).

"It is well known [that the Lord's Supper] was observed by the primitive churches every Lord's day."

We might add indefinitely to this testimony, but it would be useless. It is a thing established and made out beyond all possibility of successful contradiction that the primitive church observed the Supper each first day of the week. Acts 20:7 does, then, unquestionably point to a well established custom. The churches regularly met upon that

day and so Paul ordered the collections taken then that there might be no necessity of taking any collection upon his arrival at Corinth (1 Cor. 16:2), and the "Lord's day" of Rev. 1:-10 can refer to no other time than the day upon which the church regularly met for divine worship—and this was the first day of the week.

Upon the question of the frequency of the communion see also the following Sections, 35 a, 44.

Sect. 70. Acts 20:7, Murdock's translation of the Syriac reads:—

"And on the first day of the week, when we assembled to break the encharist, Paul discoursed with them, because he was to depart the next day; and he continued his discourse till midnight."

Sect. 71. "Oh" but says the Sabbatarian, "Luke does not call the first-day of the week the Lord's day." What of it? Where a day has several different names or designations it is not necessary to use all of them in each case where that day is refered to. At

the present time our usual day for public worship is popularily known by at least three different styles—1—First day of the week—2—Sunday—3—Lord's day. When a writer speaks of that day is it essential that he use all these terms? No, any one of the three terms is sufficient. If a minister writes a report of a service for the church paper is it necessary for him to say that said service took place "on the first-day of the week which is Sunday which is the Lord's day?" No one but a fool would so write—and yet this seems to be about what Sabbatarians think the New Testament writers should have done. In the New Testament period the same three terms were applied to the day set apart for the public assemblies as are now applied to that day, although in the New Testament no use is made of the term "Sunday." Then, as now, the signification of these various terms was well understood by Christians and when the day was referred to by any one of these three designations that was sufficient. The fact that a Christian writer of today may refer to the day of public worship merely by the designation "first-day of the week" does not indicate that the said writer does not regard that day as the "Lord's day". Or, if an author uses the term "Sunday," does that prove that he does

not nevertheless regard that day as the "Lord's day?" And when Luke in Acts 20:7 points out the day simply by the expression "first day of the week," neither does that in any manner indicate that the day was not at the same time regarded by him as the "Lord's-day." When John uses the designation "Lord's day" it would have been superflous and childish for him to have added, "which is Sunday which is the first-day of the week which is the next day after Saturday and which is the day before Monday," etc., etc., and yet some such a description as that is about what Sabbatarians seem to think would have been necessary in order to designate Sunday. The name that John used was a sufficient pointing out of the day and therefore he added no more. John used the term "he kuriake hemera" without defining the term, but Sabbatarians are dead sure that he meant the Sabbath. No scripture says so, nor ap-aplies that term to the seventh day of the week, nevertheless Sabbatarians are as certain that he meant Saturday as they are that Mrs. White's visions (fifteen or twenty volumes altogether) are revelations from God and of equal authority with the Bible. Still, because John does not stop and say by "he kuriake hemera," he meant Sunday, Sabbatarians

conclude that we cannot know that such was in fact the case. Our opponents should remember that what is sauce for the goose is also sauce for the gander, and that if they may know, without evidence or proof, that John meant Saturday, much more can we, with a vast array of documentary evidence at hand be sure that he meant Sunday.

Chapter IX.

TWO FIRST DAY MEETINGS.

John 20:19-26. 19. When therefore it was evening, on that day, the first-day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. 20. And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. 21. Jesus therefore said to them again, Peace be unto you: as the father hath sent me, even so send

I you. 22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23. Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained. 24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe. 26. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you.

Sect. 72. On the day of his resurrection Jesus appeared to the disciples (verse 19 of foregoing quotation). This, as will perhaps be admitted by all, was the first-day of the week. Verse 26 of John 20: says that "after eight days" Jesus again appeared to the disciples as they were assembled together. We undertake to prove that this second meeting was also on the first day of the week.

"After eight days" carries us exactly from that first-day when Jesus arose and appeared to the disciples to the next Sunday. This may not seem clear at first. According to our method of counting days, "after eight days," would consume more than a week, but according to a peculiarity of the Hebrews in counting up time, "after eight days," is just one week, and this second meeting of the Saviour with the disciples was a Sunday meeting. *With the Hebrew a part of a day was usually counted as a whole day.* There was no command that time should be computed in that way. It was merely a peculiarity, apparently of their own adoption. And writers of the Old and New Testaments seem to have recognized and used this method. This peculiarity we expect to prove beyond all contradiction. First, let us see where "after eight days" will take us to, provided a part of a day is reckoned as a whole day. The first meeting was on Sunday. No doubt a part, perhaps a small part only, but a part nevertheless, of that day remained after the meeting recorded in John 20:19. This Sunday then would be one day. Monday, two; Tuesday, three; Wednesday, four; Thursday, five; Friday, six; Saturday, seven; Sunday eight; so that a meeting any time on Sunday would have been "after eight days."

Now for the proof that this exceptional mode of computing time is the correct method. The proofs are so abundant that space may forbid the giving of them all.

1. Mark 8:31 — "And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed and *after three days* rise again."

Luke 9:22--"The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the *third day* be raised up."

In the first of these passages it is said that Jesus was to rise "after three days." In the second it is said he was to rise the "third day." The cardinal "three," and ordinal "third," were used by Bible writers interchangeably. And "after three days" simply meant on the "third day" with New Testament writers. Jesus was buried on Friday—late in the day, remained in the tomb all day Saturday, and rose early Sunday morning. He was in the tomb a part of Friday and a part of Sunday. But a part of a day is counted a whole day—and so we have—Friday, one day; Saturday, two; Sunday, three. Hence, it is said that he was to be raised "after three

days." This rule applied to "after eight days," places the second meeting of Jesus with the disciples, on Sunday. It must be conceded that this scheme of computation is foreign to popular usage with us, but must nevertheless be recognized as having been a reality with the New Testament writers. In both the foregoing passages the language is that of Jesus himself, and is moreover a report of the same conversation.

2. Matt. 27:62-64—"Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, *After three days I rise again.* Command therefore that the sepulchre be made sure *until the third day*, lest haply his disciples come and steal him away." "After three days" and the "third day" here mean exactly the same, and the day on which Jesus was buried is counted one day and the day of his resurrection is counted as one day. Applying this rule, and counting the day of Jesus' first meeting with his disciples (John 20:19) as one day and the day of the second meeting (John 20:26) as one day, "after eight days" takes us just to the first Sunday following Jesus' resurrection.

3. This same scheme is used in the Acts of Apostles. We quote from Acts 10:3. "He saw in a vision openly, as it were about the ninth hour of the day," etc. This was late in the day, the ninth hour, about three o'clock, yet this fraction of a day must be counted as a whole day in order to make this whole passage hang together. We read further, verse 9. "Now on the morrow, as they were on their journey," etc. Here is the second day, or two days as a New Testament writer would say. Verse 23—"And on the morrow he arose and went forth with them," etc. Here is the third day, or three days. Verse 24—"And on the morrow they entered into Caesarea," etc. Here is the fourth day, or four days. And on this day Cornelius said (verse 30), "Four days ago, until this hour, I was keeping the ninth hour of prayer in my house," etc.

According to our computation of time only three full days had elapsed, but in the New Testament age the fraction of the first day and the fraction of the fourth day were each counted as a full day—and hence Cornelius said, "Four days ago."

It would hardly seem necessary to argue this point further. For the benefit of doubters and for the use of debaters we will however refer to a number of other passages where the same rule is exemplified.

In Gen. 42:16-18, "three days" and "third day" are used as equivalents. The same is true in 1 Kings 12:5,12. Also see Esther 4:-15 to 5:1. And by reference to Gen. 17:12, Lev. 12:3, and Luke 1;59 it will be seen that "eight days old" simply means on the "eighth day" of life.

In Hebrew history a part of a year was usually counted as a whole year, just as we have found a fraction of a day counted as a whole day. This results in some peculiar statements. For instance it is said (1 Kings 15:1-9) that Abijam began to reign over Judah in the eighteenth year of Jeroboam--that he reigned three years and "slept with his fathers"—and that Asa his son succeeded him upon the throne in the twentieth year of Jeroboam. But how can we get three years in between the eighteenth and twentieth year's of Jeroboam? Only this way—the fraction of the eighteenth year of Jeroboam during which Abijam reigned is counted one year--the nineteenth year of Jeroboam is counted one year—and the fraction of the twentieth year of Jeroboam during which Abijam reigned before his death is counted one year—making the three years. Nadab ascended the throne of Israel in the second year of Asa—reigned two years,

and yet we are told that he was killed in the third year of Asa (1 Kings 15:25-28). The fraction of Asa's second year and the fraction of Asa's third year are each counted as a year —making the two years. Baasha began his reign in the third year of Asa (1 Kings 15:33), reigned twenty-four years, and yet died in the twenty-sixth year of Asa (1 Kings 16:6,8).

When we remember that it was the rule to count fractions of days and years as whole days and years the foregoing is plain enough. Elah began to reign over Israel in the twenty-sixth year of Asa, reigned two years, and yet was killed in the twenty-seventh year of Asa (1 Kings 16:8-10). Here we have the same old story of a fraction of a year counted as though it were a whole year. This method seems to have been a well settled rule among Bible writers. Applying it to the case in hand it becomes a mathematical demonstration that the meeting "after eight days" of John 20:26 could have been on no other day than Sunday.

Sect. 73. Biblical scholars very generally admit that this second appearance of Jesus and meeting with his disciples was on Sunday. We shall quote a few.

1. Barnes.

"*And after eight days.* That is, on the return of the first-day of the week."

2. Matthew Henry.

"*After eight days*; that day seven-night after he rose which must therefore be, as that was, the first-day of the week."

3. Jamieson, Fausset & Brown.

"*And after eight days*— * * Their Lord designedly reserved His second appearance amongst them till the recurrence of his resurrection day."

4. Hanna's Life of Christ, pp. 816-817.

"Seven days go past, and the Apostles are once more gathered together on the evening of the second first-day of the week * * * They have not sat long when again, in the very same way in which he had come before, Jesus enters and stands before them."

5. Whedon. (Beardsley on The True Sabbath, p. 101).

"After eight days—The Sunday after the Sunday of the resurrection."

Many other authorities might be quoted, but so far as known to us there is general agreement among all reputable scholars with the quotations already given.

Sect. 74. By reference to Sect's. 12, 17, 19, 23 and 24 it will be noted that "*eighth* day" became a common name for Sunday in the ear-

ly church. Why should Sunday be called the "*eighth* day?" It was in fact the *first*-day of the week. There is one explanation at least that seems to throw light on this matter. As we have proven, "after eight days," (Jno. 20: 26) had reference to Sunday. The early writers of the church all understood this, and inasmuch as an inspired Apostle had set the example of pointing out Sunday by use of the term "eight" it seems that the writers of the early church followed in the path marked out by him, and hence we find Sunday very generally designated as the "eighth day." This may explain the use of the term by Augustine, Cyprian, Tertullian, the Epistle of Barnabas, and Justin Martyr (See Sections 12, 17, 19, 23 and 24.)

Sect. 75. Sabbatarians attempt to break the force of our argument on this point by quoting Mark 9:2 in connection with Lu. 9:28. In speaking of the same period of time, Mark says "after six days," and Luke says "*about* eight days after." They contend that "after six days" is a variable quantity and means about eight days, and that likewise "after eight days" is uncertain and means about ten

days. If we are allowed to play fast and loose with language in that style then all definiteness of expression is at an end—and no man can tell what another means when he uses words. "After six days" as used by Mark has a fixed definite meaning. Luke does not pretend to be definite. He only claims to be somewhere near the exact time. To say "*about* eight days" is in the neighborhood of the exact time. Mark is exact in *his* statement. But because Luke indefinitely designates the time by the expression "*about* eight days," shall we therefore conclude that Mark's clear and exact statement of the time "after six days," is indefinite and uncertain, and that therefore "after eight eight days" (Jno. 20: 26) is also indefinite and uncertain? If such is to be our conclusion then every expression pointing out a certain number of days or years is uncertain and indefinite. When Jesus said that he would rise "after three days," this according to the followers of Ellen White does not mean what it says at all—it means we suppose that Jesus would rise *after about five days!!!!* Such puerility is not deserving serious attention, and one could have no patience to notice it, but for the fact that many are being deceived by such dishonest quibbling. "After six days" is a definite

statement of a definite time and "after eight days" is likewise a statement of no uncertain period. To illustrate: Suppose A says that A and B met on a certain day and *twenty* days later had a second meeting—suppose now that C and D meet on a certain day and afterwards meet a second time—E says that the second meeting of C. and D. was twelve days after the first meeting. He makes a definite statement of the time. F. says that the second meeting of C. and D. was *about* fourteen days after the first meeting, Notice F. does not pretend to be exact. Now for a little Adventist wisdom —"Twelve days after" is a variable and uncertain quantity and means about "fourteen" days—and therefore A's twenty days is an uncertain quantity and means *about twenty-two* days—and the legitimate outcome of such juvenile antics would be the conclusion that there is no way by which to express a certain and definite number of days. F. does not pretend to be definite and no man with an ounce of brains would permit F's loose statement to unsettle or cast a doubt over the definite statements of E. and A. And no man capable of reasoning would presume to allow the indefinite statement of Luke to render uncertain the definite statements of Mark and John.

Sect. 75. (a) It is also thought by Sabbatarians that "after seven days" (1 Chron. 9: 25) is the proper expression for a week. Concerning that passage we call attention to the fact that the R. V. reads "every" instead of "after" as in the A. V.

Of this passage Peter Vogel says:—

"The Hebrew of 1 Chron. 9:25 is peculiar; it literally reads, '*for* or *against* the seven of days.' Where we have *after* in the Common Version, the Hebrew has *lamed*, *for* or *against*; the Greek *kata*, on; the Douay Version, upon; and Luther, the genitive. i. e.. on;—thus making it different from Jno. 20:26, where the Greek has *meta*." (Waggoner & Vogel Debate, p. 126.)

We bring these facts before the reader to show that the original of 1 Chron. 9:25 is entirely different from Jno. 20:26 and can therefore have no bearing upon the computation al ready made as to the date of that meeting.

Sect. 76. It is a remarkable fact and one which may not be cast aside without some consideration at least, that the only visits of Jesus with his disciples after his resurrection, the exact dates of which are pointed out, were on Sunday. Adventists profess to believe that this fact amounts to nothing, and try to make light of the matter, But some of

them feel the weight of this evidence and try to crawl from under it by denying the scriptures.

Here is the dodge of Andrews in his History of the Sabbath, p. 150:—

"The first meeting of Jesus with his disciples in the evening at the close of [the] first-day of the week, was mainly, if not wholly upon the second day of the week,"

In a footnote on the preceeding page he says:—

"It could, therefore, have lacked but little of sunset, which closed the day, if it was not actually upon the second day, when Jesus came into their midst."

The New Testament says (Jno. 20:19) in just so many words that this meeting was on the *first-day of the week* and that it was on that day that Jesus appeared to his disciples. But Adventists say that Jesus' appearance may have been "actually upon the second day"—and that notwithstanding the statement of John the Inspired that this meeting was upon the first-day of the week (Jno. 20:19) they say it may have been "wholly upon the second day of the week." Such infidelity ought to be kicked out of our pulpits. When the Bible does not suit a Sabbatarian, he coolly assumes the Bible writer to have been mistaken. No doubt Adventists have learned

this trick from their inspired leader, Mrs. White. If this first meeting was on the second day of the week, then the second meeting "after eight days" was also on Monday. Therefore, in order to get both meetings shoved off until Monday, Sabbatarians adopt the bold alternative of denying the correctness of the statement of John the Apostle! The issue is a clean cut one—Will we believe the Bible or the contrary statement of infidels? Andrews saw, what every careful reader must see, that the meeting recorded in Jno. 20:19 must have been after sundown. (See Sect. 66.) This fact he could not harmonize with his theory that the first-day ended at sundown, and rather than give up his pet theory on that point, he denies the correctness of the statement of John by suggesting that the meeting was on the second day of the week. Here is the solution of the matter: The meeting was after sundown. Yet it was the first-day of the week—for John says so, and we dare not dispute him. John reckoned the day from midnight to midnight according to the Roman method—so that the meeting was after sundown and still on the first-day of the week. This solves the problem without becoming an infidel. If this repeated meeting of Jesus with the disciples on

Sunday proves nothing, why do Adventists go to the extreme of disputing the New Testament itself in order to try to convince the world that no meeting was held on that day? As to whether these facts are worth considering the reader must judge for himself.

Chapter X.

SUNDAY AND THE ROMAN CATHOLICS.

Sect. 77. Adventists never get through telling about the Catholic church changing the Sabbath. There is among American Protestants a deep-seated abhorence of everything that pertains to Catholicism. Once succeed in convincing a Protestant that Sunday observance is the offspring of the papacy and he is about ready to turn to Sabbath observance. If Rome did change the Sabbath as Adventists claim, then there must have been a *time* and a *place* where the change occurred. In debate after debate we have urged our oppo-

nent to write down the *year* and the *name* of the *place*, when and where the Catholic church changed the day of worship from Saturday to Sunday—and we have never yet found a man who had the courage to settle down on a date and a place and say—"*This* is the *year* and *place* where Rome changed the Sabbath." In their lectures they make all sorts of claims and pretend to find all kinds of history on this point, but in debate with an opponent who means business they do not believe in referring to history to prove anything. Somehow a debate seems to have the effect of suddenly turning all the historians into unreliables and knaves—from the Sabbatarian standpoint at least. In some of their lectures they name the Council of Laodicea, A. D. 364 as the place and time where Rome changed the Sabbath. But this claim is false, for we have already, by historical authority that cannot be doubted, traced Sunday observance back to and into the Apostolic age—three hundred years before the Council of Laodicea met. In public debate they do not dare to name a *date* and *place*, for they know that the first-day advocate could easily prove the observance of Sunday hundreds of years before any date they dare to set. It is one of the cardinal doctrines of the Adventist church that Sun-

day keeping is the Mark of the Beast (Rev. 14: 9-11); and that the Beast is Roman Catholicism.

Uriah Smith in Thoughts on the Revelation, p. 602 says:—

"This change of the fourth commandment must therefore be the change to which the prophecy points, and Sunday-keeping must be the mark of the beast."

J. N. Andrews in a tract, The Third Message of Rev. 14: says,

"But when we profane the Lord's Sabbath, and observe in its stead the Romish festival of Sunday, we acknowledge the papacy above God, and able to change his times and laws."

Mrs. White has set the seal of inspiration to this claim. We quote from the Great Controversy between Christ and Satan, p. 281.—

"The change of the Sabbath is the sign, or mark, of the authority of the Romish church."

Also p. 57.

"The observance of Sunday, as a Christian institution has its origin in that 'mystery of lawlessness which even in Paul's day, had begun its work. Where and when did the Lord adopt this child of the papacy?"

In the Appendix, p. 505 she says:—

"The sign or seal of God is his Sabbath, and the seal or mark of the beast is in direct opposition to it; it is a counterfeit Sabbath on the 'day of the sun.'"

The logical conclusion from the foregoing would seem to be that all who observe Sunday have the mark of the beast. Adventists repudiate this conclusion and yet cling to the premises involving it.

It is customary for Sabbatarians to quote from Catholic authors claiming that Rome did really change the day of worship. They seek to create the impression that the Romish church claims that it did this several hundred years after the Apostolic age. In this they misrepresent the real teaching of the Catholic church. All that the Catholic church claims is that the church made the change of days, from Saturday to Sunday, in and during the Apostolic age itself. We will prove this;—

1. There is lying before us a copy of the Bible, Douay version. This is an English translation of the Bible published by authority of the Catholic church and for the use of English speaking Catholics. It contains footnote explanations of the text. These are to guard the minds of the faithful from error. Under Acts 20:7 we find this explanation—

"*And on the first-day of the week.* Here St. Chrysostom, with many other interpreters of the scripture explain, that the Christians, even at this time, must have changed the Sabbath into the first-day of the week. (the Lord's day) as all Christians now keep it; this

change was undoubtedly made by the authority of the church;" etc.

So, after all, the claim of the Catholic church dwindles down into the statement that the church made the change in the age of the Apostles and under their eyes. If Sunday observance began, as the Catholics really teach, in the New Testament period, and under the eyes of the Apostles, then what becomes of Seventh-day Adventism?

2. We next present evidence from A Catholic Dictionary, by Addis & Arnold, Article, Sunday.

"Sunday is merely of ecclesiastical institution, dating, however, from the time of the Apostles. Such is the opinion of St. Thomas and of the greatest Catholic theologians."

It is true Rome claims the church to have instituted Sunday observance, but when it is considered that she claims that Sunday observance arose also in the Apostolic period, her claim does not in the least substantiate Sevday-Adventism, but is, in reality, all adverse to it, and favorable to the Apostolic origin of first-day observance.

3. On Dec. 8, 1890, the author addresed the following question to the Rev. Thos. Dullard, Roman Catholic priest at Rock Rapids,

Iowa:—"When does the Roman Catholic church hold that the observance of the first-day of the week, as the Lord's day, began in the church?" Under date of Dec. 10, 1890, the gentleman addressed replied, a part of which reply we now quote:—

"The council of Laodicea did not originate Sunday as a day of worship on its own accord, for we see in Acts of Apostles the Christians assembled on the first-day of the week. * * * The Apostles and their immediate successors confirmed this custom which was handed down through the first 366 [years]"

Seventh-day Adventists try to make out that it was at Laodicea, A. D. 364, that the Pope changed the Sabbath, but all Catholics admit when fairly heard that Sunday observance did not originate there, but that the action of that council was only confirmatory of a practice that had come down from the Apostolic age.

4. Under date of Dec. 28, 1890, the author addressed to the Rev. Joseph B. Hummert, Catholic Priest at Earling, Iowa, the same question previously addressed to Mr. Dullard Under date of Dec. 31, 1890, Mr. Hummert replied, a portion of which we now quote:—

"Passages of the Bible, Acts 20:7 and 1 Cor. 16:2 hint to us very strongly that Sunday or the first-day of the week was observed by the Apostles as the Lord's day. The teaching of the Catholic church on this

point is however based principally on tradition or the church's history, the writings of the first fathers of the church, who say, that this change was made by the Apostles at the wish of Christ."

The reader may rest assured that wherever the testimony of the Catholic church is fairly heard on this point that it is directly subversive of Sabbatarianism, always declaring the Apostolic origin of first-day observance. And if Sunday observance arose in the Apostolic age, is not that the very time and place it ought to have arisen to command our respect and obedience?

5. "Who changed the Sabbath" is the title of a Sabbatarian tract in which may be found the following, quoted from the "Catholic Christian instructed."

'Ques. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?

Ans. We have for it the authority of the Catholic church, and apostolic tradition."

This quotation is the best that Adventists can find to support their theory, and it is against them, for it refers the matter to "apostolic tradition" -- virtually saying that Sunday observance was from the Apostolic age. There is not one respectable historian in all the world who says that Rome changed the Sabbath.

Sect. 78. Again, the papacy did not change the Sabbath before it was established. When was the papacy established? Upon this point let us hear that eminent Seventh-day Adventist, Uriah Smith. In his Thoughts on the Revelation, p. 524-525 he deposes:—

"And the church fled into the wilderness at the time the papacy was established, in 538, where it was nourished by the word of God and the ministration of angels during the long, dark, and bloody rule of that power, 1260 years."

Mrs. White calls Sunday observance the "child of the papacy." Children are not usually born before their parents, and therefore Sunday observance must have originated this side of A. D. 538, the year when the papacy was established. But we have heretofore traced Sunday observance back to the first century. The observance of Sunday may be traced four or five hundred years earlier than the papacy had an existence—and yet Sunday is the "child of the papacy!!! When grand-children are born before their grand-parents, then we may accept Seventh-day Adventist history—but not before.

Chapter XI.

CONSTANTINE AND SUNDAY.

Sect. 79. It is no uncommon thing for Sabbatarians to claim that Sunday observance had its origin with the Emperor Constantine. It will be noticed by any careful reader that Adventists do all kinds of twisting and turning upon the question of the time and place where the day of worship was changed. At one time the change was made at Laodicea in 364, at another time by Constantine in 321, and so on. Perhaps the object in having so many conflicting positions is, that they may always

have some place to which to retreat in case of disaster. Well, what about Constantine? He was a Roman Emperor from 306 to 337. In the year 321 he issued an imperial edict as follows:—

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by heaven. Given the seventh-day of March; Crispus and Constantine being consuls, each of them for the second time." (Andrews Hist. Sabbath, p. 343.

And upon the reading of this the Sabbatarian enthusiast exultantly exclaims—"Here it is—the first Sunday law!" And if the Sabbatarian is lecturing it will most likely be claimed that this edict was the beginning of Sunday observance. Yes, Constantine made a Sunday law, but what of it? The legislature of Iowa passed a Sunday law in the year 1897. Here it is:—

Code, Sect. 5040. "If any person be found on the first day of the week, commonly called Sunday, engaged in carrying firearms, dancing, hunting, shooting, horse-racing, or in any manner disturbing a worshiping assembly or private family, or in buying or selling property of any kind, or in any labor except that of ne-

cessity or charity, he shall be fined not more than five nor less than one dollar, and be imprisoned in the county jail until the fine, with costs of prosecution, shall be paid; but nothing herein contained shall be construed to extend to those who conscientiously observe the seventh day of the week as the Sabbath, or to prevent persons traveling or families emigrating, from pursuing their journey, or keepers of tell bridges toll gates and ferrymen from attending the same."

The enacting of this law proves nothing as to when the observance of Sunday began. The legislature found about all the people in favor of such a law, believing in it and practicing its principles already and therefore its passage. This was not our first Sunday law. But the first Sunday law of our state grew out of the fact that the prevailing sentiment of the people was already in favor of the law, and actually observing the day. The law followed the desire and practice of the people. The enactment simply put into statutory form a principle recognized by Christians for centuries in the past. So of the edict of Constantine. That did not mark the origin of Sunday observance. We have already traced Sunday observance to the Apostolic age, more than two hundred years before the edict of Constantine. Presumably it is safe to say that Constantine was not a Christian at the time of this edict. But he was Emperor and withal a

shrewd politician. He saw that Christianity was the rising religion of the empire. It was evident to him that it possessed a power and vitality before which all other systems were destined to crumble. As a shrewd politician he determined to make the church his friend. He found all Christians already observing the first day of the week. What more natural than that he should make the observance of the day general and enforce that observance by law in order to conciliate and win the good-will of the most powerful religion of his empire? The law was subsequent to, and a consequence of, the general observance of the day by Christians, and not the reverse as claimed by Adventists. This is another case of the cart before the horse. See especially Sect. 47 on this point.

Chapter XII.

AN OBJECTION CONSIDERED.

Sect. 80. Here is an argument, or supposed to be one, which Sabbatarians usually resort to when all else fails. We quote from Discussion Notes, by W. B. Hill. (This is a lying report of a debate between the author and said Hill, held at Worthington, Minn., 1891).

P. 38. "No man can add to a covenant after it has been confirmed. Gal. 3:15. The new covenant was confirmed, or sealed by the blood of Christ. Matt. 26:-27-28. Therefore, as the Sunday institution had no existence until after the new covenant was confirmed by

the shedding of Christ's blood upon the cross, it can have no place in the new covenant. Mark it well. Sunday keeping has every mark of a child of the papacy."

(Of course, an argument would not be complete if it did not somewhere state that Sunday keeping is the "child of the papacy." Mother White has said it, and all her followers dutifully repeat it in concert). First let us have the entire passage upon which Sabbatarians base the contention now before us.

Gal. 3:15-19. "Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to Abraham were the promises spoken, and to his seed. He saith not. And to seeds, as of many; but as of one, And to thy seed, which is Christ. Now this I say; A covenant confirmed beforehand of God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made."

This very passage of scripture fully quoted defeats the Adventist argument. The

covenant or promise was made with Abraham, and was *confirmed.* Four hundred and thirty years later the law was *added.* Here was something actually *added* after the covenant was confirmed. But, Paul says, nothing could be added that would invalidate or make void the covenant. So in the case in hand. Laws might be given and institutions established after the shedding of Christ's blood, provided always, that they be of such a nature as not to disannul the covenant of Christ.

What is popularly known as Christian baptism is a case in hand. Baptism into the name of the Father, Son, and Holy Spirit was never even commanded, so far as we know, until the great commission (Matt. 28:19) but this was after the shedding of Christ's blood. According to Seventh-day Adventist logic to be baptized is no part of our duty, because no part of the covenant or law of Christ, because not instituted until after the shedding of Christ's blood. But all the world knows better than that. The observance of Sunday is not an institution that could in any way invalidate the covenant of Christ and therefore may properly have been established at any time during the Apostolic age. Such an institution would in fact be in furtherance of the covenant, inasmuch as it would be a week-

ly festival commemorating the resurrection, one of the great fundamental facts of the new covenant, and would in itself become a monumental evidence of the truthfulness of the gospel. There can then be no reason why Sunday observance may not properly have arisen in the church under Apostolic direction at any time after the church's establishment.

Still further, Jesus no doubt taught the disciples before his death many things not recorded in the gospels. The gospels contain but a very abbreviated record of the teaching of Jesus prior to his death. For aught we know, and for aught any Adventist can ever discover, (unless Ellen White's inspiration be drawn upon), Jesus may, before his death. have given to the disciples explicit instructions in regard to the establishment of the first-day of the week as the "Lord's day." It cannot be proven that he did not do this, and so long as that remains a fact, the Adventist argument would be a doubtful one, provided it were sound in other respects, but we have found that the scripture cited (Gal. 3:15) when fully considered teaches the exact opposite of what Adventists claim. Again, Jesus expressly teaches that he had not, and would not, prior to his death, fully reveal to the disciples his will.

John 16:12-13 says. "*I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he shall guide you into all the truth:*" *etc.*

The "Spirit of truth" came as here promised, on the day of Pentecost, (see Acts 2:), fully fifty days after the feast at which Jesus was crucified. Therefore we learn that it was the deliberate purpose of Jesus to reveal "*many things*" to his disciples *after* he had shed his blood upon the cross. The establishment of the first-day of the week as the "Lord's day" may have been one of these things thus revealed and ordained by the Spirit. We do not say that such was the case. We have already pointed out two meetings of Jesus with his disciples upon Sunday, occurring previous even to the Pentecost. The Adventist position upon this point flatly contradicts the express statement of Jesus and must therefore be rejected. No matter when Sunday observance arose—if it was during the Apostolic age and with Apostolic sanction it is sufficient.

Chapter XIII.

SEVENTH-DAY ADVENTIST HISTORIANS.

Sect. 81. In their literature and in their lectures Seventh-day Adventists quote from a number of writers whom they profess to esteem as eminent and reliable historians. It would exceed the compass of this volume to attempt a biography of all their so-called "authorities." It will be our purpose however to look into the records of a few of their authorities. Sufficient will be brought out to show how little weight is to be attached to any of their historical quotations. Incidentally the

utter incapability of Sabbatarian authors and preachers to deal candidly with their readers and hearers will be demonstrated.

Sect. 82. In Andrew's Hist. of the Sabbath, one "Morer" is quoted as many as forty-five times, one quotation containing twenty-eight and one-half lines. He is referred to as "the learned Morer." Upon reading Mr. Andrew's book and encountering so large an amount of matter quoted from this man Morer, our curiosity was excited to learn more of this "learned" author. We were foolish enough to suppose that certainly something would be said of him in some of the Encyclopaedias. We therefore looked for his biography under the head of "Morer" in the following Encyclopaedias: 1. Britannica. 2. M'-Clintock & Strong. 3. Penny. 4. Rees'. 5. New American. 6. International. 7. Johnson's Universal. 8. Chambers'. 9. People's Cy. of Universal Knowledge. 10. Schaff-Herzog. Also the following Dictionaries: 11. Dict. of National Biography. A very large and exhaustive work published by MacMillan & Co., N. Y. Down to the name of Scobell completes fifty volumes. 12. Dict. of Chris-

tian Biography, Smith and Wace. 13. Concise Dict. of Religions Knowledge, Christian Literature Co., N. Y., Edited by Jackson, Chambers and Foster.

And when the weary task of examining all the foregoing was completed, we had our pains for our trouble. Somehow the name of this "learned" writer had escaped them all. That there was at some time some such a man is probably true, but that he was possessed of ability that entitles him to be heard as an "authority" is denied, and the absence of his name in the foregoing authorities is full proof that he is now considered to be such a back number as not to justify taking up space in even telling when and where he was born and and when and where he died. Oh, no, Adventists take the "Bible alone" and do not rely on history, but Andrews makes nearly fifty quotations from Morer, many of them long ones, and parades him as some great one. Morer in fact opposed the doctrine of the divine origin of first-day observance. He was an enemy of Sunday. To quote him is about the same as quoting one of their own number.

Sect. 83. Andrews quotes Sir Wm. Domville thirteen times and parades him as "an

able anti-Sabbatarian writer." Domville was an enemy of Sunday, denying the divine origin of first-day observance. Here again one of their own tract writers is entitled to as much consideration as the man they quote. The author sought to learn something of this "able" genius from the Encyclopaedias. The following were consulted: 1. Britannica. 2. M'Clintock & Strong. 3. New American. 4. International. 5. Johnson's Universal. 6. People's Cy. of Universal Knowledge. 7. Chambers'. 8. Penny. 9. Rees'. Also the following Dictionaries. 10. Dict. of National Biography. 11. Dict. of Christian Biography. 12. Dict. of Religious Knowledge, and 13, the Schaff-Herzog Ency. And they all failed to even accord Domville the honor of mentioning his name in the usual manner of giving biographical data. No doubt they pass him by simply because he gave to the world nothing that could entitle him to a place among scholars and authors of repute. If Adventists would quote somebody besides some enemy of Sunday--and he too insignificant to get his name into any Encyclopedia—we might tell our readers more about their historians. Let it be remembered that these men were the enemies of Sunday. Morer and Domville both wrote against Sunday. Their

opinions are entitled to no more weight than those of such rabid anti-Sunday writers as Andrews himself.

Sect. 84. Mr. Andrews makes a large number of quotations from Robert Cox. Fortunately the author found Mr. Cox mentioned in the Dict. of National Biography.

Here is what is said of him:—

"The attention of Cox was first directed to the Sabbath question by the action of the Edinburgh and Glasgow Railway Company, in withdrawing a limited passenger service in connection with their Sunday trains. Having qualified as a share holder, he attended two half-yearly meetings of the company in 1850, at each of which he moved that to the Sunday trains, which were being regularly run passenger carriages should be attached. The substances of his speeches he formed into a small pamphlet, addressed to the directors, and entitled 'A Plea for Sunday Trains.' As the result of subsequent reading and study, it was afterward expanded into an octavo volume of 560 pages, published in 1853 under the title of 'Sabbath Laws and Sabbath Duties,'" etc.

Adventists style this man "an able writer," and quotations from his book form a part of the ground work of Andrews' history. But who was Cox? Was he a learned unprejudiced historian? No—he was a stockholder in a railroad company and wanted to run Sun-

day passenger trains. At two meetings of the company he moved in support of Sunday passenger trains, supported his motion with with an address in each case, afterwards put the substance of his speeches into a small pamphlet, then expanded the pamphlet into a book--and lo and behold—this enemy of Sunday, and Sunday-train hankering corporation stockholder, is transformed into a great historian!

Dear reader, do you wish to become a *great historian*? Let me tell you how--buy a few shares of stock in a brickyard, railroad, or anything of that kind--and then in order to make an extra dime write a book in favor of running Sunday trains, or making brick on Sunday, and the followers of Ellen White will forthwith crown you and set you upon a throne among the great ones of the earth! Yea, in many languages and in the distant parts of the earth you will become known as a *great historian*!! In hurriedly glancing through Andrews' history we counted *eighteen* quotations from Cox.

Sect. 85. In order to bring out the real character of certain other of the (?) "authorities" quoted by Sabbatarians it will be neces-

sary to place before the reader certain facts of English History. We first quote from the Ency. Brit. concerning The Book of Sports--

"SPORTS. The Book of, or more properly the Declaration of Sports, was issued by James I, in 1617 on the recommendation of Thomas Morton, bishop of Chester, for use in Lancashire, where the king on his re turn from Scotland, found a conflict on the subject of Sunday amusements between the Puritans and the gentry, many of whom were Roman Catholics. Permission was given for dancing, archery, leaping, vaulting, and other harmless recreations, and of 'having of May games, Whitsun ales, and morris dances, and the setting up of May-poles and other sports therewith used, * * * In 1618 James transmitted orders to the clergy of the whole of England to read the declaration from the pulpit; but so strong was the opposition that he prudently withdrew his command. In 1633 Charles I not only directed the republication of his father's declaration, but insisted upon the reading of it by the clergy. Many of the clergy were punished for refusing to obey the injunction. With the fall of Laud, all attempt to enforce it necessarily came to an end."

It will be seen that the Book of Sport was issued by King James in 1617. It was republished by King Charles in 1633. Concerning the republication by Charles the International Ency. has this to say:--

"By republishing this declaration in 1633, and enforcing with great severity, the reading of it by the clergy in their churches, Charles I and Laud excited

among Puritans a degree of indignation which contributed not a little to the downfall of the monarchy and the church."

In both the foregoing quotations we find a certain "Laud" spoken of. Who was he and what sort of a character did he bear? The Ency. Brit. says of him:—

"Laud, Wm., Archbishop of Canterbury in the reign of Charles I."

"For his devotion he was appointed, in 1626. Bishop of Bath and Wells, and dean of the Chapel Royal; in 1627, a privy-councillor, and, in 1628, Bishop of London. After the assassination of Buckingham, Laud succeeded to his favor with the king."

"He inaugurated his rise to power by a relentless persecution of the Puritans. Leighton, a physician, was among the first victims. For the publication of *Zion's Plea*, he had his nose slit; his ears cropt, and his forehead branded, besides being publicly whipped. In 1630 he became Chancellor of Oxford." "Three years afterward he was present at the king's coronation in Scotland." "Returning home, he was presented in the same year to the see of Canterbury; and one of his first acts as primate was the republication of the *Lawful Sunday Sports*."

"That Laud was cruel and intolerant beyond his times, cannot be denied."

The New American Cy. records Laud's infamy in the following manner:—

"In 1624 he was made a member of the court of high commission, 1626 bishop of Bath and Wells, in 1627 a privy councillor, and in 1628 bishop of London. He

became the confidential adviser of Charles I. in ecclesiastical affairs."

"In 1628 Dr. Leighton, a Scotchman, published a book entitled 'Zion's Plea against the Prelacy.' At the instigation of Laud, he was brought before the star chamber in 1630, was condemned to pay a fine of £10,000 was twice publicly whipped and pilloried in Cheapside, had his ears cut off, his nostrils slit open, and his cheeks branded with the letters S. S. (sower of sedition) and was imprisoned eleven years in the fleet."

"He [Laud] became Chancellor of Oxford in 1630."

"Was present in 1633 at the coronation of the king in Scotland."

"On his return he was promoted to the see of Canterbury, began his administration by the republication of the 'Lawful Sunday Sports.'"

It seems hardly necessary to comment upon the character of King Charles and Archbishop Laud. Both were regular devils, fit only to be classed with savages, the enemies of any decent religious observance of Sunday, and either might easily have been the prototype of Spanish barbarism.

The next man that we have to reckon with is Peter Heylin. We give our readers a little history concerning him.

The New American Ency. says:—

"He was educated at Oxford, read lectures on history and geography, was made D. D., and in 1629 was nominated, at the request of Laud, one of the chaplains n ordinary to the king."

M'Clintock & Strong say of him:

"His doctrines recommended him to the notice of Laud, then bishop of Bath and Wells." "He obtained various livings and clerical offices through the patronage of Laud."

The International Ency. says:—

"Through the interest of Laud, in whose theory of church and king he devoutedly believed, Heylin was appointed chaplain-in-ordinary to king Charles in 1629. * * Heylin was a very voluminous controversia-writer, but his works are of no value now, except as ill lustrative of the age in which he lived and the ecclesiastical party to which he belonged."

The Schaff-Herzog Ency. says:—

"His writings display violent prejudices and controversial rancor. The Presbyterians were the special objects of his spleen; * * The Aerius Redivivus, or History of the Presbyterians, * is a violent arraignment of the Presbyterians for being actuated with the spirit of the devil, and the promoters of sedition, murder, and other crimes."

And the Dictionary of National Biography gives us the following choice bit of information:—

"In 1636 Heylyn was ordered by the king to write a 'History of the Sabbath,' as an answer to the scruples raised by the Puritans. The book was written and printed in four months."

Dr. Peter Heylin then was the tool and favorite of the tyrant King Charles I. and of the incarnate fiend Laud. We are told that "his doctrines recommended him to the notice

of Laud." His doctrines must have been hell-derived to have pleased "butcher" Laud. The International Ency. says his "*works are of no value now*," etc. Schaff-Herzog Ency. says "his writings display violent prejudices and controversial rancor." King Charles, the champion of Sunday "sports" ordered Heylin to write a "History of the Sabbath" to answer the scruples of the Puritans who believed in a decent observance of the first-day of the week. Heylin had this "made to order" history written and printed in four months. If the queen of Spain should order Weyler to write a history of the Spanish-American war it would be about a parallel case and as much likelihood of truth in the one case as the other. Mr. Andrews in his Hist. Sabbath introduces Dr. Peter Heylin as "a distinguished member of the Church of England." In another place he speaks of his "candor and truth." No doubt Heylin was just the man from whom to look for "candor and truth" in Niagara torrents!! Andrews makes from his writings more than twenty quotations, one containing forty-seven lines, another thirty-six lines, and so on. Heylin is one of the principal witnesses of Sabbatarians. He was the enemy of Sunday sacredness and the pliant tool of fiends. Certainly a cause must

be hard pressed when driven to rely on such rot as the "made to order" history of King Charles I.

Sect. 86. The next Adventist authority to claim our notice is Jeremy Taylor. Concerning him we will hear Johnson's Universal Cy.

"Gained the friendship of Bishop Laud, and in 1636 obtained a fellowship at Oxford, and in 1638 was presented to the rectory of Uppingham. In the civil wars he adhered to the cause of Charles I., who made him his chaplain, and in 1642 commanded that the degree of D. D. should be conferred upon him on account of a treatise which he had written in defense of episcopacy.

For further information see the New American, Britannica, and International Encyclopedias. However the foregoing quotation furnishes all the knowledge of him really necessary. From it, it will be seen that he was the friend and supporter of the same gang of cut-throats to which Heylin belonged. To know that much of him is sufficient. He is another of Andrews' witnesses. Three times he is quoted, and is spoken of as "a distinguished bishop of the Church of England." No doubt he was "distinguished." He traveled in a "distinguished" crowd. Notwithstanding the fact that he was so very "distinguished" Andrews ungracefully contradicts

him flatly. See p. 338 of Hist. Sabbath. It is a general rule that an attorney is not permitted to impeach his own witness. However the established rules of evidence do not seem to hamper Adventists in the slighest degree.

Sect. 87. The next Adventist authority to receive our attention will be Dr. Francis White. Andrews quotes him several times and calls him the "Lord Bishop of Ely." Let us see who this "Lord Bishop" is. Why is he so highly esteemed by Adventists? Simply because he was another of King Charles' and Archbishop Land's obedient tools. White's Treatise of the Sabbath-day was another of King Charles' "made to order" affairs. To prove this we have only to quote from Andrews' history. On page 489 Andrews quotes from White's Treatise as follows:—

"It was the king, our gracious master, his will and pleasure. that a treatise should be set forth. to prevent further mischief, and to settle his good subjects (who have long time been distracted about Sabbatarian questions) in the old and good way of the ancient and orthodoxal Catholic church. Now that which his sacred Majesty commanded, I have by your Grace's direction [Archbishop Land] obediently performed."

Yea verily! Who was this "sacred Majesty?" King Charles 1 of England, tyrant, traitor, and murderer, deposed from the

throne, and beheaded by the people of England on Jan. 30, 1649. Among other things the Brit. says of him:—

"He allowed the Star Chamber to sentence a clergyman to perpetual imprisonment, mutilation, and whipping for a libel against the bishops, and to reduce a gentleman to poverty for merely sneering at the badge of a nobleman." "He supported Land's oppression of the Puritans, his inculcation of celibacy among the clergy, of auricular confession, of prayers for the dead, and of the doctrine of purgatory'

The pure devilishness that shows itself at every turn in King Charles' conduct may be owing in part to the fact that he had, in his youth spent some time in Spain, and was, at one time, engaged to wed the Infanta.

"Butcher" Laud has already been sufficiently noticed. And Heylin, Taylor, and White were the tools, associates and supporters of Charles I. and Laud. The testimony of Justin Martyr is only worthy of being sneered at—but the "made to order" history of tyrants and oppressors is worthy of all acceptation—according to Seventh day Adventism.

We shall not pursue this examination of Adventist "authorities" further. To palm off the writings of such men as Cox, Heylin, Taylor, White, and a number of others of like kind upon the public as worthy of credence, is a fraud of which devils might well be ashamed.

Andrews gathers together in his history the larger part of these quotations and they are now used by the whole brotherhood. Their lecturers quote them with a great flourish and the masses of the people, not knowing their real character, accept their statements and are deceived. To call this method of imposing upon the public in the name of religion, *deception*, is entirely too mild a term. Many of these authors quoted were Episcopalians. This fact is made to stand out prominently. Of course people at once conclude that they were Sunday men, and that their conclusions are therefore entitled to great weight. But what kind of Sunday men were they? King Charles was trying to force Sunday sports upon the realm—to make Sunday a day for carousing generally. And Heylin, Taylor and White wrote in support of that move. Heylin and White wrote especially at the command of his "sacred Majesty," and expressly to prove that no sacredness attached to the first day of the week. They were all the enemies of any decent observance of the day. These are very fair samples of Sabbatarian "authorities."

The End.

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